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THE BETTER WAY

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EDITORIAL.

THE New York Presbytery has concluded that it is too hot to discuss Dr. Briggs now, and therefore postponed the controversy till fall. This is wise, and it would add to their wisdom by postponing it indefinitely.

IF mediums and lecturers would remember that all caustic and adverse criticisms of their associates and colleagues, springing from jealous rivalry, return like the boomerang of the primitive bushman to their starting point, much of unseemly wrangling and bickering would find a deserved oblivion.

THE sudden exit of Mr. Emmons Blaine, son of Jas. G. Blaine, at Chicago on the 18th inst., was a sad blow to his honored father and mother, and to numerous personal friends. There are few hearts among human kind but are touched with sympathy for those who suffer such bereavements.

THERE seems to be a thorough severance between the Romish Church and the French Royalists at last, with the Pope favoring the republic. Well, the Royalist cause is hopelessly unpopular, and Leo is shrewd enough to sufficiently grasp the political situation to know just where to shower his sympathy. Catholicism fondling Judaism, and then pitting French Republicanism on the back, in the present age is as natural as it is for the positive to seek the negative in order to continue life.

A CONTRIBUTOR in the *Pulpit*, of Waco, Texas, says in a lengthy article: "Admitting the reality and good faith of 'spirit communications,' I have met with none that bore witness to 'God,' anymore than the theologic speculations of our cismundane priesthood."—Nor will anybody until they get rid of the materialistic idea of a deity, and receive it intuitively. Like love, it can not be expressed in human language, or imparted to another. It must be experienced personally.

WE COMMENCE this week with the first installment of a lecture, with a text, delivered by the very intelligent guides of Lyman C. Howe, before the First Spiritual Society of New York City. It very intelligently traverses a subject which, in narrower lines, has been made a text for criticism in our columns, and we have had to decline the offerings of many friends lest our readers tire of it. We would give the lecture entire in a single issue of the paper, did space permit. It will be read, even in sections, with pleasure and profit. Of course, like every subject, it has its two sides.

The Phrenological Journal says that stammering can be cured by hypnotic treatment. But not in Cincinnati, for a city ordinance exists here which forbids the practice of hypnotism; and stammerers who can not afford to seek a more tolerant clime for treatment by this process, will have to content themselves by stammering out their protests against our city fathers until they repent of their sins, and restore the freedom of the individual to the genius of our government. Then personal scientific research into all laws that are of benefit to mankind, will work its natural results.

A CORONER'S jury in the State of New York returned a verdict in the suicide case of Mary Alice Stone, that she came to her death by advice and encouragement of her father-in-law, Chester F. Stone. It is easier to write a lengthy moral essay on this melancholy fact than to foretell the proceedings of a trial by court; for New York has no law that punishes those who fail in their attempt at suicide. If statute law were in harmony with natural law, the above would be reversed, and there would be no circumvention needed to bring such cases to the fore.

IF ANY of our good Methodist brethren should feel aggrieved over our plain speaking in last week's BETTER WAY, touching the spirit of greed remaining in the hearts of bishops, clergy, and laymen, after "conversion," we call their attention to the following from the *Times-Star*, one of our city contemporaries, which appeared after our article was in type. It shows how the secular mind is viewing this drift of orthodoxy from the standard which it acknowledges to be the only and infallible. In this age, the pertinent question is, does conversion convert? If so, from what to what?

"The fact that Bishop Warren of the Methodist Church is now spending \$75,000 on his Denver dwelling will tend to open the eyes of those benevolent brethren of subordinate places in the Church who have been denying themselves many of life's necessities that they might have more money to contribute to the spread of the gospel. When one of the highest dignitaries of the great Church "blows" \$75,000 into his house, some of the smaller fry may begin to feel as Job Billings once felt when he said: 'Before I'd go around the country preaching the gospel for \$100 a year, the way some Methodist preachers do, I'd do as Nebuchadnezzar did, and let the congregation go to grass, too.'

THE following item of news, taken from a secular paper, suggests the question whether this is really the last decade of the nineteenth century or the middle of the sixteenth; and whether this is the Republic of the United States of America, or whether the old, Roman, Jesuitical reign of absolutism has been transplanted to, and now governs multitudes of the citizens of Ohio.

CLEVELAND, O., JUNE 15.—There was a highly dramatic scene at St. Stanislaus' Church last night when Bishop Horstman denied the rites of the sacrament to nearly the entire congregation.

There has been serious trouble in the church for two weeks, culminating in a riot on Saturday, and numerous fights on Sunday and Monday. The bishop has been out of the city. When he returned he at once sent the congregation word that he would address them last night. The church was jammed with people.

After stating to the members that no power on earth could remove Father Rzinski, the pastor, who is objectionable to a faction, the bishop extended his hands over the heads of the congregation, and in a deeply tragic voice ordered the congregation to its knees. Then a solemn voice he said:

"I hereby deny the right of sacrament to all members of this congregation who have participated in these ungodly actions, until they shall make public confession of their repentance at regular services before this congregation."

This temporarily excommunicates at least 800 members.

THE yeasty spirit is in the creedal air. The theological ukase is not beyond examination, criticism, condemnation of those who wield it, or those whom it is intended to enslave. The Presbyterian Assembly sent Dr. Briggs back to the New York Presbytery, which had once dismissed his case, with a peremptory order to try him for heresy. The Rev. Charles L. Thompson, of the Madison Avenue Presbyterian Church in New York, a member of the Presbytery and also a member of the General Assembly, in reviewing the action of the latter body in a sermon to his people, said: "I told the assembly it was an unpleasant duty it was commanding us to perform, and a piece of business we had no appetite for. The result, I apprehend, will be like that of the first trial."

Dr. Thompson is a scholar and thinker of to-day, not a creedal mummy of the fifteenth and sixteenth centuries, fitted to last, exactly the same, through all time. Touching the question of "revision," he boldly said: "I, for one, am earnestly in favor of a revision that will revise, for our Confession of Faith is in the language of one hundred and fifty years ago. But if we are to have such a revision as is promised by the committee, I think we had better adhere to the present form." If ever there was an attempt to "straddle" in creedal teachings, to make deity a devil and the devil a deity of administration, in creedal terms, this committee's effort is a painful example, and there are more wise heads than that of Dr. Thompson who realize it.

The brain and organism of a sensitive or medium, is as a delicately attuned either, being played upon at will by the denizens of the extraneous existence.

THE WAY IT IS DONE.

The secular papers give an account of the consecration of a Romish church at White Plains, N. Y., Archbishop Corrigan performing the rites, assisted by forty priests in full canonicals. Three times the vicar-general of the diocese, attended by the rector, assistant rector, and the forty priests, marched slowly around the church, sprinkling its walls with water; then the archbishop knocked three times with his pastoral staff upon the door, which was opened to admit the procession of priests, and closed to exclude the public. Then some ashes were brought and placed on the floor and the archbishop, using his staff, made a cross of them. Then dipping his thumb five times in a mixture of ashes, salt, and wine, the archbishop drew five crosses upon the high altar, and then sprinkled it seven times with "holy water." Then certain relics were placed in the tabernacle—St. Anne's arm bone not being recorded as among them.—Then, at 10:30 a. m., "a mass of consecration" was said, at which the faithful laity were permitted to be present. And the Carpenter of Nazareth, with his humble mother, are worshipped and adored in that \$125,000 pile of gewgawery, and in it the archbishop, the vicar-general, and the forty priests will preach, not in a "single seamless garment," with sandalled feet, but in rich trappings, and lighted candelabra, and the music of a draped boy-choir, and the text may be taken from the lips of the Nazarene as recorded in the XIV. chapter, second verse of the Douay version of the Bible. "In my Father's house there are many mansions. If not, I would have told you; because I go to prepare a place for you." But no one but Romanist shall enjoy one of them! Great is bigotry, wedded to superstition!

THEN AND NOW.

Is it not an anomaly that the same spirit which mingled New England rum, Bibles, and living missionaries, in an assorted cargo to send to uncivilized mission fields, still obtains in force in the commercial Churchianity of to-day? The "Old Medford Rum" has ceased to cumber the hold of a ship whose cabin passengers are missionaries, but something fully as destructive of human life supplies its place. The Churchianity which prates of Jesus, his principles and teachings, deals in fire-arms, powder, and ball of the most approved patterns. Humanity must be "saved" somehow, and if Bibles, prayers, and sermons are not effective, then teach the heathen how to make war, like their Christianized superiors, and furnish them with Christian tools of the most approved patterns in order that "the deep damnation of their taking-off" may be quickly and effectively done!

In spite of all the platitudes which have been uttered from the pulpit, the world is drifting farther and farther, in spirit and in practice, from the simple brotherhood teachings of Jesus. With him, the individual brother man, with his rights, mundane and eternal, physical and spiritual, ethical and social, assumed the first place. It is not so now, and the chasm between the former and latter teachings and practices widens.

When the inventive genius of the highest evolved Churchianity shall bring to birth an engine of destruction which shall maim, torture, and destroy an army division at one discharge, then the Church, through its trained officers, will use it, without the rebuke of the clergy,—nay, the latter will lust for chaplaincies with the attached salaries—or of the laity, or of the commercial saints who deal in suffering and death by violence, and tithe their profits for the support of the Church and its institutions. It all smells of blood and crime.

AN EXPLANATION.

Limitation in knowledge and imperfection in judgment should always be associated with that third element which makes human character endurable by its flaws, to wit, a boundless charity, or full respect for all others' equal rights.

When, however, this trinity is listed out of the personal into the impersonal, and a paper like the BETTER WAY is to take position as an entity, having a mission to accomplish, the brain, heart, and voice used to direct and materialize it weekly, find a constant demand for

more knowledge, clearer and better judgment, and have need to cultivate assiduously, both charity and a high respect for the rights of all others who may differ with the paper,—conceding their greater knowledge, their clearer judgment, but not their sweeter charity.

The crucial test in the exercise of judgment is to wisely decide what not to admit into the columns of the paper.

The decision at this point controls its character and directs its mission. It must have an object like a human life. And it must consistently labor to secure that object. If one of its aims should be the comforting of bereaved and sorrowing hearts by disclosing an existent life, and palpable disclosure of that departed entity, it would hardly be in consonance with that end, to open its columns to learned and able articles,—though in its belief erroneous in reasoning and conclusions—in advocacy of the doctrine of Materialism or the utter extinction of the being upon the change known as physical death. And this illustration must suffice for all.

Everything relevant, every phase of thought, reasoning, opinion, and speculation, can not find place because of the physical limitations of the paper. But enough of each may be admitted to give all its readers the knowledge of the trend of the world's thought, belief, and action. If the longer disquisitions must be declined because of matters more relevant to its mission, those who kindly prepare such and offer them, should clothe themselves with charity, and give their views an airing in some other way, seeing sure that the brains and heart behind the impersonal entity, while fallible in judgment, are, but acting up to their highest knowledge of what duty requires of them.

A very kind note from one of the able writers for our columns, Mr. Chas. Dawbarn of the Pacific Coast, has called forth these explanations. Bro. Dawbarn commenced a series of articles, two of which were published before the present editor assumed the direction of our columns. In a note to Bro. Dawbarn he explained the situation, which was most gracefully acquiesced in; but justice to Bro. Dawbarn requires that this explanation should be publicly made. To others also like apologies are due.

"CONVERSION" AND RICHES.

The "saving grace" of conversion in these later years does not seem to change that portion of the spiritual anatomy which lusts after the acquisition of wealth. It makes little or no difference whether the altar at which the "grace" is sought and obtained, whether Romish or Protestant, Lutheran or Arminian, Baptist or Methodist; nor whether "the saving grace" is applied in part, or sanctifies the whole by Wesley's double blessing; in all the lust of acquisition remains. In every formula of reception into the Church, the candidates have to promise to renounce "the world, the flesh, and the devil," but the modern interpretation of renouncing the world is to harvest that which is most valuable in it, to-wit, its representative of value, or the more substantial values themselves.

The founder of Christianity warned against this natural lust for earthly wealth, because of the brevity and uncertainty of the earth life, and the influence which such lust had upon the immortal part of man after the earth existence had ceased. In his own earth life he was an illustrious example of his own teachings, and touching that example he said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Clergymen preach most eloquently and movingly to poor humanitarians in their congregations, and the more effective their appeals to the teachings and example of the founder of Christianity, the more the collection-plates are heaped. But they themselves grow rich, have plethoric bank accounts, own properties of value, invest in good-paying stocks, live generously, and die leaving large properties. So general is this, and so well known this fact, that a skeptical, money-making, grasping, and saving world does not hesitate to doubt the honesty of these clergy, whether bishops or presbyters, who "enjoy riches" while the poor among their flocks suffer poverty.

The questions which will arise are, Is "conversion," as taught by the Evan-

gelical Churches, something real, or is it merely a condition of mental and moral excitement, culminating in a psychological state of quietude and rest, as the natural re-action of an intense excitement, in which fear is a controlling element? and second, Does conversion convert? If it only modifies the lust for mamon among its official saints—those who occupy the chief seats in the synagogues—leaving the tap root in the soul unscathed and undisturbed, so that it can grow into a plethoric bank account, or appear in a fine estate for the executor or administrator to carve up for the heirs, then, judged by the Nazarene and his teachings and by the former days of revivals and conversions, it is spurious spiritual coin, having no marks of a true spiritual mintage.

We were impressed afresh with these stubborn facts—the statement of which only gives us pain—by a little editorial note in the *Religio-Philosophical Journal*, which we have clipped for our exchange column. That showing is English purely, but the American Church equals it. "Our bishops and other clergy" are wealthy, save those of the colored Churches, and it is fair to presume that they would be so if they could—and it is a disgrace to their profession that they are. It is well enough to exhort their people to "trust in Providence," "to take no thought of the morrow," to act the generous poor widow with her two mites, but they should set the example and prove both their honesty of belief and consistency of statement and life. We never hear of a wealthy minister or bishop dying, and learn of the volume of his estate without a feeling of pity for him in his future work of reforming his own nature, and for his disappointment in finding that his "palm-branch" is dead, his "halo" all awry, and his vocal organs not attuned to the song of victory, but to "the cry of the daughters of the horse leech, Give! Give!" It is a poor equipment for the soul which has taught the reverse. "Verily I say unto you, they have their reward."

This is plain speaking, brethren of the pulpit, but it is the truth, and is timely. A NEW DON QUIXOTE.

Oh for a new Miguel de Cervantes Saavedra, to chronicle the sayings and boastings of a new Don Quixote de la Mancha, not of the land of the Castilians, but of plain, common-sense America! This new and valiant knight-errant, never matured among the rose-gardens of La Mancha, or sang in the bowers of the dulcineas of Hispaniola; but is a plodding New York clergyman, practically unknown until he placed the metaphorical inverted porringer upon his caput, donned his toga, entered his pulpit, and commenced his onslaught upon ghostly foes and Dulcinea del Toboso who shuffle cards, tell fortunes, and pull the woolly covering of sheep over the eyes of verdants while they extract coin from their pockets.

The pseudonym of this valiant knight among the New York clergy, with all his titles, is the "Rev. Madison C. Peters." What the "C" stands for we are not advised, but it may mean "conceit," which would be appropriate. That he is a valiant Sir Knight is clear in that he, like his predecessor, attacks dangerous "windmills," of whose force he has little knowledge, with as much nonchalance as vigor, and lays about himself with as much zeal and boasting as though the defense, if not the life of the imperilled creeds were contingent upon his valor and his use of a special vocabulary. His prototype of Spain got himself into many troubles for want of a little common-sense, and the New York Sir Knight is already in a pretty muddy pool through lack of prudence and ordinary powers of observation, excess of gullibility, absence of analytical force, superabundant zeal, and general stupidity. His more closely observing brethren of the New York pulpits must look upon him as a very clear illustration of what the poet meant when he wrote:—

"Fools rush in
Where angels fear to tread."

But there are some things connected with this modern Don Quixote which we like. He believes—like Demetrius, the leading silversmith of old Ephesus,—that his craft is in danger, and that the danger arises from an excess of spirituality in the world. There may be lack of that essential force in the Churchianity which he represents, but there is too much which does not bear the creedal stamp of the true orthodox mintage. And as Dr. Briggs, in a grand, scholarly way, is exploding old moat-grown errors and shaking the Church profoundly; and Dr. Parkhurst is dealing with animalism and lust in the Church in a very unique way, thereby losing some financial supporters of the Church, by destroying the peculiar means of acquiring the subscription money, our Knight Errant found a practically uncultivated, sensational field for his prowess, in the excess of bogus spirituality.

He knows that there are fakirs, who seek to "make gain of Godliness." There have always been such since Jesus taught and Paul wrote. Our Sir Knight has been among them and had his pockets depleted of coin. It was not done after the orthodox way of listening to a theoretical spiritual sermon from the pulpit, and then passing the plates and drawing "offerings" under the force of the optics of the deacons and plate bearers. It was simply demanding the fee in advance—for these fakirs will not trust Knights of the Cloth—and then cutting the cards for gypsy fortune-telling. To use the language of the street, "he got there," and so did the medium. He touched pitch and became defiled; and then, like a valiant Sir Knight, began to air his defilement by throwing the pitch, as did the giant his pudding, in Dr. Oliver Wendell Holmes' poem, all over the country.

Don Quixote the first had great gift of language, though many of his phrases were hardly allowable in strictly polite society. We have no knowledge of the aesthetic culture or tastes of the flock to whom the Knight Errant ministers, but we hardly think the cultured among them expressed rapture, ecstatic bliss, or felt the thrill which follows upon true eloquence of diction, when the Sir Knight announced, "Of all humbugs in the world, Spiritualism is the humbuggest." "Humbuggest" is good—for a Knight who seeks windmills to belabor—but the use of the past tense, the "ed" for the "est," would have made the word applicable to at least one part of the subject.

Seriously. How is it possible that a man of ordinary sense, reading and observation, in this age, with both the philosophy and phenomena of Spiritualism open for free, public examination; with the ripest scholars, the best and clearest thinkers, the most careful and critical reasoners and observers, at work upon problems of fact which must be based upon the very spiritual life and force which is the foundation of the Christian religion, and without the admission of which all of Christianity is an empty shell,—a speculative astral body—how is it possible that a man fit to move among the clergy of New York, or any part of the country, should so far forget his education and profession, as to put forward a doubtful sitting with a card-cutting fortune-teller, as an illustration of Modern Spiritualism, its basis, its means, and its end?

If the Rev. Mr. Peters does not know any better, and can not know any better because of mental incapacity or moral obliquity, he is to be commiserated. If he will not permit himself to know better, because of creedal bigotry and prejudice, he is to be blamed. He can examine the claims of Spiritualism practically in his own house—as many of his ministerial brethren have done and are doing—if he will. He knows in advance, that neither he nor his brother clergymen can answer the questions which will arise touching the phenomena, save upon the hypothesis that Spiritualism is philosophically and practically true. The living spirit world, the members of his own family, church, and acquaintances who are incarnate, will make their individuality manifest, and all of them unite in demolishing his old, unnatural creed of salvation by substation, through faith.

Go to, Brother Peters! Spiritualism will be vigorous as Truth when you have fought your last "windmill" and been conquered; and it will exist as a force, to bury creeds and dogmas, fakirs and frauds, superstition and bigotry in a common grave, placing over it a tablet engraved "Non Resurgam."

CINCINNATI, O.

Last Sunday morning, though it had almost entirely a goodly number of the faithful were gathered at G. A. E. Hall—the meeting place of the Union Society—here Mrs. Helen Stuart-Richings discourse on spiritual topics the subjects of which were furnished by the audience in the form of questions.

Somebody wanted to know whether persons could be hypnotized and still remain perfectly conscious of what was taking place. Besides answering in the affirmative, the speaker advised all to study the phenomena, for there is no evil in it that was the way to find out knowledge on every subject being the bulk of defense against evil of every sort. But to protest against its practice simply because it may be misused in a sense that belongs to the age of superstition when men refused to be enlightened for fear of offending their deities. Now we are living in an age when there is no safety in ignorance.

Another questioner wanted to know if evolution be true was there not intelligence in vegetable life. The speaker said intelligence according to her conception was life per se. Thus vegetable life had intelligence but in degree. All life had intelligence, and became conscious unto itself according to the form it inhabited, or according to the force or activity with which it could manifest through this form. Even in human beings there was degree, and, as a rule, the most active were the most intelligent—mentally bright.

Whether it were possible for spirits to analyze force depended on their degree of advancement. Spirits are no more able to understand force or law than mortals are. What we know of self we know of law, and what we all that we are.

Nature has never produced anything in the past that does not exist to-day—was the response to the last question—though we may not recognize the higher form it has taken on. Spirit or God operates through matter progressively—the universe of matter being to God what the physical body is to the human soul.

In the evening but two questions were propounded. They were "Do spirits occupy space to the exclusion of other forces," and "What attitude should Spiritualists hold towards the world?"

To the first question she replied that spirits were related to the spirit world as mortal bodies are to this world—each one a part of the realm to which it belonged, and each part so naturally fitted that there could be no question of displacement. But force being behind everything in nature, spirits must live in its mortals do in an atmosphere, and thus could not very well exclude it without excluding themselves with it. If fact spirits are a part of the infinite whole to which all forces belong—this whole being wisdom and love, or knowledge and desire will, the masculine and feminine halves of the universe, and constituting a mother as well as a father God. The perfect union of these two create the holy trinity, which is the outcome—the effect—man.

The attitude that Spiritualists should hold towards the world, the speaker said, was one of self-respect, a condition which would command the respect of others. This can best be accomplished by practicing what Spiritualism claims as one of its cardinal principles: namely: Mental freedom. That is, also to permit others to do their own thinking, whether it be favorable towards Christianity or Spiritualism, and thus prove by our own actions that we are growing—that we are living according to our knowledge of the truth.

The picnic of the Union Society at Coney Island last Saturday was akin to a large family re-union. Though it is claimed that the steamers conveyed nearly 5000 people to and from the island, the friends did not fail to recognize each other among this vast conourse of humanity. Nor was their meeting anything like a mere formality. In all directions were groups gathered, either engaged in social conversation; around the rustic tables doing justice to lunches that were spread by conscientious mothers; participating in the dance at the pavilion; or taking part in the many attractions that the grounds afford, such as the merry-go-round, the roller coaster, the Russian swing, the land boats, the pony riding, etc. And last, but not least, to witness the balloon ascension at six o'clock. Mr. Lee Brooks, the superintendent of the Island Company, deserves much credit for his able management in securing timely accommodations for so large a surprise party, and also for his personal courtesy extended the Union Society. On the whole it was an enjoyable picnic, and everybody was the happier for having attended.

Brooklyn, N. Y.

The memorial services of the Brooklyn Progressive Conference on Saturday, June 11th were of unusual interest. Never before was the supply of flowers so manifold, and the attendance so large as on this occasion. The exercises of the evening were opened by the presiding officer, Mr. W. W. Sargent, who read a beautiful poem dedicated for the occasion. This was followed by an oration delivered by Mr. W. C. Bowen.

Many interesting speakers followed, among whom may be mentioned the names of Dr. J. C. Weyman, Mrs. McCutcheon, and Captain Day, while Mrs. Walton, the oldest Spiritualist of Brooklyn, delivered a very interesting address, and then read an original poem, entitled "In Memoriam of the Dead of 1892." E. F. K.

Eureka Springs, Ark.

I feel that it is my duty to give you a few items in regard to the spiritual cause in our beautiful mountain city with its healing waters and delightful climate.

There are but few outspoken and working Spiritualists in this city, but there are quite a number interested, and I believe that in the near future we will have a good society. We organized last February with twelve members, have had meetings every Sunday night, depending upon home talent for speaking and test-mediumship. Mrs. Tolman, test-medium, and a young man, Mr. Smith, is developing as a rapping and table-tipping medium. Dr. Spear, my husband, a Miss Massey, and myself have a private circle once a week with good results coming from a high class of spirit, speaking in different languages through the organism of Dr. T. F. Spear, an unconscious trance-medium, but developing into a conscious one. The doctor is also a fine clairvoyant healing medium, and a gentleman.

We feel that one of the most important questions with Spiritualists to day is to obtain the knowledge that will lead us into a practical spiritual life. If we would come into this perfect life proving that the golden rule can be practiced in the earth life, there would be such an influx of spiritual power and demonstration that ignorance upon this subject would vanish, and humanity would soon be free and unshackled from the bigotry, superstition, and churchianity of to-day.

Prof. J. R. Buchanan says in his excellent article in *THE BETTER WAY*, "Spiritualism is a philosophy which in all ages has given an impetus towards a more perfect morality than ever before existed."

Do we live up to these beautiful teachings which come from the celestial spheres of life is the all-important question for us to consider now.

Mrs. L. A. SPEAR.

Chicago, Ill.

The annual meeting of the First Society of Spiritualists of this city was held on Sunday June 12th at the close of the morning service in Washington Hall, the usual place of meeting. It is pleasing to report that the past year has been one of success in the work with many prevailing among its members. The meetings have been well attended. The Sunday school is prosperous while the band of Harmony, one branch of the work, is known to the utmost capacity. The history of this one of the pioneer societies—is too well known that it is not necessary to enter into detail bearing upon the past records. Suffice it to say that for upwards of twenty five years it has been the vanguard of truth and liberty and whether in sunshine or shadow has undoubtably gone on bearing forward the standard of these glorious principles. For the past sixteen years it has been the inestimable privilege of the society to have for its pastor Mrs. Cora L. Michaud, whose life-long devotion to the work has made her name a household word wherever the truth is known and her untiring instrumental and spiritual teachings, as well as bond of affection existing between her and her people must be attributed to the success of the society.

While only second to this has been the devotion and faithfulness of those who, for so many years, have been at the helm caring for the material interest, the society gratefully pays a tribute of love to Dr. Bushnell, who for sixteen years, has graced the president's chair, and of his genial and cheery manner as well as in the more material matter of finance has so safely and wisely guided the little barque over many a breaker. Nor of him alone may we speak in terms of gratitude and love. To its vice-president, Mrs. W. H. Chandler, to its treasurer, Mrs. Anna Orvis, who has for many years held up the light of true Spiritualism with unfaltering courage. Three generations in this good family are outspoken Spiritualists, and there is mediumistic power of a rare quality in it, that we hope will some time bless humanity. Mr. Wm. H. Crowe, who generously helped us to the use of Opera Hall, has rejoiced in the new light for many years. Mrs. Cray, a lady of refinement and high social position, is one who shuns publicity, but her growing interest in spirit return and the new theology may force her into the front rank of Spiritualism in Hudson.

Frank P. Oils is destined to be one of the workers in our noble cause. Though young, his rectitude and business ability have earned for him the respect of his fellow townsmen. A sensitive to high spirit influence, and seeing clearly that Spiritualism is to be the future religion of the world, we foresee that he will take an active part in the Spiritualist society that will be formed in Hudson in the future.

Mrs. Mahagren, a Swedish lady, is a hearty, blithe-souled worker in our cause, and we found a number of Scandinavians there whom her natural powers of leadership are forming into an organization. She was indoctrinated into Spiritualism by Rev. Kristof Janson, of Minneapolis, Norwegian poet and philosopher, who boldly proclaims himself a Spiritualist from his Unitarian pulpit.

Though engaged in this delightful missionary work, my mail is addressed to Minneapolis and forwarded to me from there.

Yours for Spiritualism,
ANNY A. JUNSON.

Minneapolis, Minn.

Dr. and Mrs. Aspinwall, two excellent mediums, whose home is in this city, have left us for an absence of a year or more. The doctor has been a resident here for some twenty years and has been one of the most earnest and faithful workers in the cause in the Northwest. He has been president of the First Society for years, and, I think, is still its president. He also called a meeting of the State Association, and was elected its president. He inaugurated the Northwestern Campmeeting Association of 1891, and made it a success, declining the presidency offered him for the season of 1892, as his health would not permit.

His wife, Mrs. Hesse Aspinwall, has given several for materialization for the last five years, and such has been the interest that seats had to be secured in advance, even up to the last seance given. She is also an excellent trance speaker and platform test-medium.

They have the best wishes of the people of the Northwest for their health and success for the coming year, and hope they will return to us with renewed health and vigor to continue in the good work for many years to come.

The cause is progressing finely in these two cities. There are four spiritual meetings held every Sunday in Minneapolis and three in St. Paul. All are well attended and sustained. The speakers have been Frank Ripley, Moses and Mattie Hull, Dr. and Mrs. Aspinwall, Mrs. Ethel Braum, Dr. Henry Slade, Bishop Beals, Mrs. Pruden, Dr. Arnouf, and Mrs. Burton. The Aber mediums, of Spring Hill, Kas., and C. E. Winans, materializing mediums, and Frank E. Foster and son, spirit photographers, of Cincinnati, have been and are still laboring in the two cities.

N. SHERMAN.

Hudson, Wis.

Sunday June 12th found me in Hudson, Wis. for a dear and glorious course of lectures. There are many churches in Hudson and our audience were largely composed of Baptists, Methodists, and Presbyterians who were desirous of knowing why the mission of my daughter had turned to Spiritualism. Her word was listened to with the greatest attention and we afterwards learned that the statements made were quoted and discussed during the following week in many places of business. Our guide led us to know that all souls are absolutely God's offspring, coming into the world in a state of purity, coming out of the fountain of infinite life. Therefore they cannot be totally depraved, nor can they need regeneration. The germ of each soul is good, and only good, and "man's chief enemy is to develop that germ." Coming out from infinity, this germ of being has infinite possibilities and its development will therefore engage our attention during the ages of eternity. We are happy in knowing that these inspiring truths sink into the hearts of many, and that seed was sown that will germinate and bring forth much fruit.

Hudson is beautifully situated with the St. Croix river on one side and the high bluffs on the other. The houses are embosomed in trees, most of which are oak, and as one looks down on it from the hills, the houses are almost hidden by the trees, but the spires of nine or ten churches point their finger heavenward. By and by truth, and truth alone, will be proclaimed in these churches. Bigotry will die hard, but die it must; and all the denizens of this beautiful Mississippi Valley will rejoice in the knowledge of immortality. Angels, speed the day!

While in Hudson I shared the hospitality of Mrs. Elisabeth A. Dripps, a lady who has for many years held up the light of true Spiritualism with unfaltering courage. Three generations in this good family are outspoken Spiritualists, and there is mediumistic power of a rare quality in it, that we hope will some time bless humanity. Mr. Wm. H. Crowe, who generously helped us to the use of Opera Hall, has rejoiced in the new light for many years. Mrs. Cray, a lady of refinement and high social position, is one who shuns publicity, but her growing interest in spirit return and the new theology may force her into the front rank of Spiritualism in Hudson.

Frank P. Oils is destined to be one of the workers in our noble cause. Though young, his rectitude and business ability have earned for him the respect of his fellow townsmen. A sensitive to high spirit influence, and seeing clearly that Spiritualism is to be the future religion of the world, we foresee that he will take an active part in the Spiritualist society that will be formed in Hudson in the future.

Mrs. Mahagren, a Swedish lady, is a hearty, blithe-souled worker in our cause, and we found a number of Scandinavians there whom her natural powers of leadership are forming into an organization. She was indoctrinated into Spiritualism by Rev. Kristof Janson, of Minneapolis, Norwegian poet and philosopher, who boldly proclaims himself a Spiritualist from his Unitarian pulpit.

Though engaged in this delightful missionary work, my mail is addressed to Minneapolis and forwarded to me from there.

Yours for Spiritualism,
ANNY A. JUNSON.

Minneapolis, Minn.

Dr. and Mrs. Aspinwall, two excellent mediums, whose home is in this city, have left us for an absence of a year or more. The doctor has been a resident here for some twenty years and has been one of the most earnest and faithful workers in the cause in the Northwest. He has been president of the First Society for years, and, I think, is still its president. He also called a meeting of the State Association, and was elected its president. He inaugurated the Northwestern Campmeeting Association of 1891, and made it a success, declining the presidency offered him for the season of 1892, as his health would not permit.

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N. SHERMAN.

OBITUARY.

Sylvester Dickey was born into spirit life Wednesday, June 1, 1892, at Pine Island, Minn., at the age of eighty-five years. He was one of the early pioneers moving from York State to Minnesota when the country was new, and took a leading part in the growth of the State. He was in the State Legislature some years, and held responsible offices. He became a Spiritualist in the early days of Modern Spiritualism, and earnestly tried to spread the light. Being a man of sterling worth he was highly respected by all. Among other tributes the W. C. T. U. passed resolutions that were highly complimentary to his memory; also kind words to his family, which were read at the funeral service by the writer, who officiated. The funeral services were held the following Sunday in the front yard under the trees. It was the largest funeral ever held in that part of the country. The five sons and a son-in-law acted as pall bearers. The sons decorated the grave inside and out with flowers. Excellent music was furnished by a mixed quartette, and the selections were very appropriate for the occasion.

A. B. SEVERANCE.

Milwaukee, Wis.

Campmeetings for 1892.

New Era, Oregon, June 10 to June 27.

Haslett Park, Mich., July 25 to Aug. 29.

Mantua Station, July 24 to Aug. 14.

Verona Park, Me., Aug. 14 to Aug. 28.

Lily Dale, N. Y., July 22, to Aug. 28.

Vicksburg, Mich., Aug. 12 to Aug. 28.

Lake Pleasant, Mass., July 24 to Aug. 28.

Chesterfield, Ind., July 21 to Aug. 15.

Summerland, Cal., Sept. 11 to Oct. 2.

Liberia, Mo., Aug. 20 to Sept. 19.

Clinton Iowa (Mt. Pleasant Park), July 15 to Aug. 28.

Northwestern Spiritual Association, Merrimac Island, St. Paul, Minn., July 1 to July 24.

North Collins, N. Y., Sept. 1st to 4th.

S. E. Michigan and N. E. Ohio Devil's Lake Mich., July 25 to August 8th.

(Others will be added to this list as we hear from our correspondents.—ED. B. W.)

Taylor Park, Denver, Col., Sept. 1st to 15.

Pine Bank Grove, Malden, Mass., Sept. 5 and every Sunday to end of season.

Devil's Lake, Mich., July 25 to Aug. 8.

Sunapee Lake, N. H., July 31 to Aug. 28.

Queen City Park, Burlington, Vt., July 31 to Sept. 5.

From Ohio—I have used the box of Australian Pills for indigestion, and believe they are the best I ever used. Please find enclosed one dollar for another box.

VERNON THOMAS, Fremont, O.

Dr. E. J. WORST, of ASHLAND, OHIO, will mail

you twelve days' trial treatment for only 10 cents. FREE TO THE POOR. A full treatment for \$1.00 if trial proves satisfactory. They excel liquid remedies for Catarrh, Liver, Kidney, or stomach diseases, etc. Don't fail to write him.

MOVEMENTS OF MEDIUMS.

Charles W. Peters may be addressed for engagements to lecture at Rochester, Indiana.

Mrs. Nellie S. Basde, trance and inspirational lecturer, may be addressed for engagements at 240 National Avenue, Detroit, Mich.

Geo. H. Brooks may be addressed for lecture engagements at 141 N. Liberty Street, Elgin, Ill.

Mr. and Mrs. S. Hurscon, test mediums, crayon

spirit artists, and inspirational musicians, can be addressed until August 1st at Vickburg, Katamco, Co., Mich., for engagements.

Prof. J. Madison Allen's labora have recently

been in Rogers, Ark., and in Liberal and Lamar, Mo.; Mrs. M. T. Allen's in Rich Hill, Mo., Liberal, and Springfield. Address them at Liberal, Mo.

E. J. Bowell is speaking at Greenfield, Mass.

This month he is speaking in Boston, Mass.

Mrs. Maggie Stewart psychometrist and plat-

form test medium will engage for campme-

ting for next season. Address 223 Shawmut

avenue, Boston.

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SUBSCRIPTION PRICE

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SIDNEY DEAN, EDITOR.
A. P. MELCHERS, ASS'T EDITOR.

EDITORIAL.

THE New York Presbytery has concluded that it is too hot to discuss Dr. Briggs now, and therefore postponed the controversy till fall. This is wise, and it would add to their wisdom by postponing it indefinitely.

If mediums and lecturers would remember that all caustic and adverse criticisms of their associates and colleagues, springing from jealous rivalry, return like the boomerang of the primitive bushman to their starting point, much of unseemly wrangling and bickering would find a deserved oblivion.

THE sudden exit of Mr. Emmons Blaine, son of Jas. G. Blaine, at Chicago on the 15th inst., was a sad blow to his honored father and mother, and to numerous personal friends. There are few hearts among human kind but are touched with sympathy for those who suffer such bereavements.

THERE seems to be a thorough severance between the Romish Church and the French Royalists at last, with the Pope favoring the republic. Well, the Royalist cause is hopelessly unpopular, and Leo is shrewd enough to sufficiently grasp the political situation to know just where to shower his sympathy. Catholicism fondling Judaism, and then patting French Republicanism on the back, in the present age is as natural as it is for the positive to seek the negative in order to continue life.

A CONTRIBUTOR in the *Pulpit*, of Waco, Texas, says in a lengthy article: "Admitting the reality and good faith of 'spirit communications,' I have met with none that bore witness to 'God,' anymore than the theologic speculations of our cismundane priestcraft."—Nor will anybody until they get rid of the materialistic idea of a deity, and receive it intuitively. Like love, it can not be expressed in human language, or imparted to another. It must be experienced personally.

WE COMMENCE this week with the first installment of a lecture, with a text, delivered by the very intelligent guides of Lyman C. Howe, before the First Spiritual Society of New York City. It very intelligently traverses a subject which, in narrower lines, has been made a text for criticism in our columns, and we have had to decline the offerings of many friends lest our readers tire of it. We would give the lecture entire in a single issue of the paper, did space permit. It will be read, even in sections, with pleasure and profit. Of course, like every subject, it has its two sides.

THE *Phrenological Journal* says that stammering can be cured by hypnotic treatment. But not in Cincinnati, for a city ordinance exists here which forbids the practice of hypnotism; and stammerers who can not afford to seek a more tolerant clime for treatment by this process, will have to content themselves by stammering out their protests against our city fathers until they repent of their sins, and restore the freedom of the individual to the genius of our government. Then personal scientific research into all laws that are of benefit to mankind, will work its natural results.

A CORONER'S JURY in the State of New York returned a verdict in the suicide case of Mary Alice Stone, that she came to her death by advice and encouragement of her father-in-law, Chester P. Stone. It is easier to write a lengthy moral essay on this melancholy fact than to foretell the proceedings of a trial by court; for New York has no law that bears on the case, though it has one that punishes those who fail in their attempt at suicide. If statute law were in harmony with natural law, the above would be reversed, and there would be no circumvention needed to bring such cases of human selfishness to judgment.

IF ANY of our good Methodist brethren should feel aggrieved over our plain speaking in last week's BETTER WAY, touching the spirit of greed remaining in the hearts of bishops, clergy, and laymen, after "conversion," we call their attention to the following from the *Times-Star*, one of our city contemporaries, which appeared after our article was in type. It shows how the secular mind is viewing this drift of orthodoxy from the standard which it acknowledges to be the only and infallible. In this age, the pertinent question is, does conversion convert? If so, from what to what?

The fact that Bishop Warren of the Methodist Church is now spending \$75,000 on his Denver dwelling will tend to open the eyes of those benevolent brethren of subordinate places in the Church who have been denying themselves many of life's necessities that they might have more money to contribute to the spread of the gospel. When one of the highest dignitaries of the great Church "blows" \$75,000 into his house, some of the smaller fry may begin to feel as Josh Billings once felt when he said: "Before I'd go around the country preaching the gospel for \$100 a year, the way some Methodist preachers do, I'd do as Nebuchadnezzar did, and let the congregation go to grass, too."

THE following item of news, taken from a secular paper, suggests the questions whether this is really the last decade of the nineteenth century or the middle of the sixteenth; and whether this is the Republic of the United States of America, or whether the old, Roman, Jesuitical reign of absolutism has been transplanted to, and now governs multitudes of the citizens of Ohio.

CLEVELAND, O., JUNE 15.—There was a highly dramatic scene at St. Stanislaus' Church last night when Bishop Horstman denied the rites of the sacrament to nearly the entire congregation.

There has been serious trouble in the church for two weeks, culminating in a riot on Saturday, and numerous fights on Sunday and Monday. The bishop has been out of the city. When he returned he at once sent the congregation word that he would address them last night. The church was jammed with people.

After stating to the members that no power on earth could remove Father Rzinski, the pastor, who is objectionable to a faction, the bishop extended his hands over the heads of the congregation, and in a deeply tragic voice ordered the congregation to its knees. Then in a solemn voice he said:

"I hereby deny the right of sacrament to all members of this congregation who have participated in these ungodly actions, until they shall make public confession of their repentance at regular services before this congregation."

This temporarily excommunicates at least 800 members.

THE yeasty spirit is in the creedal air. The theological ukase is not before examination, criticism, condemnation of those who wield it, or those whom it is intended to enslave. The Presbyterian Assembly sent Dr. Briggs back to the New York Presbytery, which had once dismissed his case, with a peremptory order to try him for heresy. The Rev. Charles L. Thompson, of the Madison Avenue Presbyterian Church in New York, a member of the Presbytery and also a member of the General Assembly, in reviewing the action of the latter body in a sermon to his people, said: "I told the assembly it was an unpleasant duty it was commanding us to perform, and a piece of business we had no appetite for. The result, I apprehend, will be like that of the first trial."

Dr. Thompson is a scholar and thinker of to day, not a creedal mummy of the fifteenth and sixteenth centuries, fitted to last, exactly the same, through all time. Touching the question of "revision," he boldly said: "I, for one, am earnestly in favor of a revision that will revise, for our Confession of Faith is in the language of one hundred and fifty years ago. But if we are to have such a revision as is promised by the committee, I think we had better adhere to the present form." If ever there was an attempt to "straddle" in creedal teachings, to make deity a devil and the devil a deity of administration, in creedal terms, this committee's effort is a painful example, and there are more wise heads than that of Dr. Thompson who realize it.

The brain and organism of a sensitive or medium, is as a delicately attuned zither, being played upon at will by the denizens of the excarnate existence.

THE WAY IT IS DONE.

The secular papers give an account of the consecration of a Romish church at White Plains, N. Y., Archbishop Corrigan performing the rites, assisted by forty priests in full canonicals. Three times the vicar-general of the diocese, attended by the rector, assistant rector, and the forty priests, marched slowly around the church, sprinkling its walls with water; then the archbishop knocked three times with his pastoral staff upon the door, which was opened to admit the procession of priests, and closed to exclude the public. Then some ashes were brought and placed on the floor and the archbishop, using his staff, made a cross of them. Then dipping his thumb five times in a mixture of ashes, salt, and wine, the archbishop drew five crosses upon the high altar, and then sprinkled it seven times with "holy water." Then certain relics were placed in the tabernacle—St. Anne's arm bone not being recorded as among them.—Then, at 10:30 a.m., "a mass of consecration" was said, at which the faithful laity were permitted to be present. And the Carpenter of Nazareth, with his humble mother, are worshipped and adored in that \$125,000 pile of gewgawery, and in it the archbishop, the vicar-general, and the forty priests will preach, not in a "single seamless garment," with sandaled feet, but in rich trappings, and lighted candelabra, and the music of a draped boy-choir, and the text may be taken from the lips of the Nazarene as recorded in the XIV. chapter, second verse of the Douay version of the Bible. "In my Father's house there are many mansions." If not, I would have told you; because I go to prepare a place for you." But no one but a Romanist shall enjoy one of them! Great is bigotry, wedded to superstition!

THEN AND NOW.

Is it not an anomaly that the same spirit which mingled New England rum, Bibles, and living missionaries, in an assorted cargo to send to uncivilized mission fields, still obtains in force in the commercial Churchianity of to-day? The "Old Medford Rum" has ceased to cumber the hold of a ship whose cabin passengers are missionaries, but something fully as destructive of human life supplies its place. The Churchianity which prates of Jesus, his principles and teachings, deals in fire-arms, powder, and ball of the most approved patterns. Humanity must be "saved" somehow, and if Bibles, prayers, and sermons are not effective, then teach the heathen how to make war, like their Christianized superiors, and furnish them with Christian tools of the most approved patterns in order that "the deep damnation of their taking-off" may be quickly and effectively done!

In spite of all the platitudes which have been uttered from the pulpit, the world is drifting farther and farther, in spirit and in practice, from the simple brotherhood teachings of Jesus. With him, the individual brother man, with his rights, mundane and eternal, physical and spiritual, ethical and social, assumed the first place. It is not so now, and the chasm between the former and latter teachings and practices widens.

When the inventive genius of the highest evolved Churchianity shall bring to birth an engine of destruction which shall maim, torture, and destroy an army division at one discharge, then the Church, through its trained officers, will use it, without the rebuke of the clergy,—nay, the latter will lust for chaplaincies with the attached salaries—or of the laity, or of the commercial saints who deal in suffering and death by violence, and tithe their profits for the support of the Church and its institutions. It all smells of blood and crime.

AN EXPLANATION.

Limitation in knowledge and imperfection in judgment should always be associated with that third element which makes human character durable by its fellows, to wit, boundless charity, or full respect for all others' equal rights.

When, however, this trinity is listed out of the personal into the impersonal, and a paper like the BETTER WAY is to take position as an entity, having a mission to accomplish, the brain, heart, and voice used to direct and materialize it weekly, find a constant demand for

more knowledge, clearer and better judgment, and have need to cultivate assiduously, both charity and a high respect for the rights of all others who may differ with the paper,—conceding their greater knowledge, their clearer judgment, but not their sweeter charity.

The crucial test in the exercise of judgment is to wisely decide what not to admit into the columns of the paper.

The decision at this point controls its character and directs its mission. It must have an object like a human life. And it must consistently labor to secure that object. If one of its aims should be the comforting of bereaved and sorrowing hearts by disclosing an existent life, and palpable disclosure of that departed entity, it would hardly be in consonance with that end, to open its columns to learned and able articles,—though in its belief erroneous in reasoning and conclusions—in advocacy of the doctrine of Materialism or the utter extinction of the being upon the change known as physical death. And this illustration must suffice for all.

Everything relevant, every phase of thought, reasoning, opinion, and speculation, can not find place because of the physical limitations of the paper. But enough of each may be admitted to give all its readers the knowledge of the trend of the world's thought, belief, and action. If the longer disquisitions must be declined because of matters more relevant to its mission, those who kindly prepare such and offer them, should clothe themselves with charity, and give their plews an airing in some other way, seeing sure that the brains and heart behind the impersonal entity, while fallible in judgment, are, but acting up to their highest knowledge of what duty requires of them.

A very kind note from one of the able writers for our columns, Mr. Chas. Dawbarn of the Pacific Coast, has called forth these explanations. Bro. Dawbarn commenced a series of articles, two of which were published before the present editor assumed the direction of our columns. In a note to Bro. Dawbarn he explained the situation, which was most gracefully acquiesced in; but justice to Bro. Dawbarn requires that this explanation should be publicly made. To others also like apologies are due.

"CONVERSION" AND RICHES.

The "saving grace" of conversion in these later years does not seem to change that portion of the spiritual anatomy which lusts after the acquisition of wealth. It makes little or no difference whether the altar at which the "grace" is sought and obtained, whether Romish or Protestant, Lutheran or Arminian, Baptist or Methodist; nor whether "the saving grace" is applied in part, or sanctifies the whole by Wesley's double blessing; in all the lust of acquisition remains. In every formula of reception into the Church, the candidates have to promise to renounce "the world, the flesh, and the devil," but the modern interpretation of renouncing the world is to harvest that which is most valuable in it, to wit, its representative of value, or the more substantial values themselves.

The founder of Christianity warned against this natural lust for earthly wealth, because of the brevity and uncertainty of the earth life, and the influence which such lust had upon the immortal part of man after the earth existence had ceased. In his own earth life he was an illustrious example of his own teachings, and touching that example he said: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Clergymen preach most eloquently and movingly to poor humanitarians in their congregations, and the more effective their appeals to the teachings and example of the founder of Christianity, the more the collection-plates are heaped. But they themselves grow rich, have plethoric bank accounts, own properties of value, invest in good-paying stocks, live generously, and die leaving large properties. So general is this, and so well known this fact, that a skeptical, money-making, grasping, and saving world does not hesitate to doubt the honesty of these clergy, whether bishops or Presbyters, who "enjoy riches" while the poor among their flocks suffer poverty.

The questions which will arise are, Is "conversion," as taught by the Evan-

gelical Churches, something real, or is it merely a condition of mental and moral excitement, culminating in a psychological state of quietude and rest, as the natural reaction of an intense excitement, in which fear is a controlling element? and second, Does conversion convert? If it only modifies the lust for mamon among its official saints—those who occupy the chief seats in the synagogues—leaving the tap root in the soul unscathed and undisturbed, so that it can grow into a plethoric bank account, or appear in a fine estate for the executor or administrator to carve up for the heirs, then, judged by the Nazarene and his teachings and by the former days of revivals and conversions, it is spurious spiritual coin, having no marks of a true spiritual mintage.

We were impressed afresh with these stubborn facts—the statement of which only gives us pain—by a little editorial note in the *Religio-Philosophical Journal*, which we have clipped for our exchange column. That showing is English purity, but the American Church equals it. "Our bishops and other clergy" are wealthy, save those of the colored Churches, and it is fair to presume that they would be so if they could—and it is a disgrace to their profession that they are. It is well enough to exhort their people to "trust in Providence," "to take no thought of the morrow," to act the generous poor widow with her two mites, but they should set the example and prove both their honesty of belief and consistency of statement and life. We never hear of a wealthy minister or bishop dying, and learn of the volume of his estate without a feeling of pity for him in his future work of reforming his own nature, and for his disappointment in finding that his "palm-branch" is dead, his "halo" all awry, and his vocal organs not attuned to the song of victory, but to "the cry of the daughters of the horse leech, Give! Give!" It is a poor equipment for the soul which has taught the reverse. "Verily I say unto you, they have their reward."

This is plain speaking, brethren of the pulpit, but it is the truth, and is timely. A NEW DON QUIXOTE.

Oh for a new Miguel de Cervantes Saavedra, to chronicle the sayings and boastings of a new Don Quixote de la Mancha, not of the land of the Castilians, but of plain, common-sense America!

This new and valiant knight-errant, never mated among the rose-gardens of La Mancha, or sang in the bowers of the dulcinea of Hispaniola; but is a plodding New York clergyman, practically unknown until he placed the metaphorical inverted porringer upon his caput, donned his lora, entered his pulpit, and commenced his onslaught upon ghostly foes and Dulcinea del Toboso who shuffle cards, tell fortunes, and pull the woolly covering of sheep over the eyes of verdants while they extract coin from their pockets.

The pseudonym of this valiant knight among the New York clergy, with all his titles, is the "Rev. Madison C. Peters."

What the "C" stands for we are not advised, but it may mean "conceit," which would be appropriate. That he is a valiant Sir Knight is clear in that he, like his predecessor, attacks dangerous windmills,

"of whose force he has little knowledge, with as much nonchalance as vigor, and lays about himself with as much zeal and boasting as though the defense, if not the life of the imperilled creeds were contingent upon his valor and his use of a special vocabulary. His prototype of Spain got himself into many troubles for want of a little common-sense, and the New York Sir Knight is already in a pretty muddy pool through lack of prudence and ordinary powers of observation, excess of gullibility, absence of analytical force, superabundant zeal, and general stupidity. His more closely observing brethren of the New York pulpits must look upon him as a very clear illustration of what the poet meant when he wrote:

"Fools rush in
Where angels fear to tread."

But there are some things connected with this modern Don Quixote which we like. He believes—like Demetrius, the leading silversmith of old Ephesus,—that his craft is in danger, and that the danger arises from an excess of

spirituality in the world. There may be a lack of that essential force in the Churchianity which he represents, but there is too much which does not bear the creedal stamp of the true orthodox mintage. And as Dr. Briggs, in a grand, scholarly way, is exploding old moss-grown errors and shaking the Church profoundly: and Dr. Parkhurst is dealing with animalism and lust in the Church in a very unique way, thereby losing some financial supporters of the Church, by destroying the peculiar means of acquiring the subscription money, our Knight Errant found a practically uncultivated, sensational field for his prowess, in the excess of bogus spirituality.

He knows that there are fakirs, who seek to "make gain of Godliness." There have always been such since Jesus taught and Paul wrote. Our Sir Knight has been among them and had his pockets depleted of coin. It was not done after the orthodox way of listening to a theoretical spiritual sermon from the pulpit, and then passing the plates and drawing "offerings" under the force of the optics of the deacons and plate bearers. It was simply demanding the fee in advance—for these fakirs will not trust Knights of the Cloth—and then cutting the cards for gypsy fortune-telling. To use the language of the street, "he got there," and so did the medium. He touched pitch and became defiled; and then, like a valiant Sir Knight, began to air his defilement by throwing the pitch, as did the giant his pudding, in Dr. Oliver Wendell Holmes' poem, all over the country.

Don Quixote the first had great gift of language, though many of his phrases were hardly allowable in strictly polite society. We have no knowledge of the aesthetic culture or tastes of the flock to whom the Knight Errant ministers, but we hardly think the cultured among them expressed rapture, ecstatic bliss, or felt the thrill which follows upon true eloquence of diction, when the Sir Knight announced, "Of all humbugs in the world, Spiritualism is the humbuggest." "Humbuggest" is good—for a Knight who seeks windmills to belabor—but the use of the past tense, the "ed" for the "est," would have made the word applicable to at least one part of the subject.

Seriously. How is it possible that a man of ordinary sense, reading and observation, in this age, with both the philosophy and phenomena of Spiritualism open for free, public examination; with the ripest scholars, the best and clearest thinkers, the most careful and critical reasoners and observers, at work upon problems of fact which must be based upon the very spiritual life and force which is the foundation of the Christian religion, and without the admission of which all of Christianity is an empty shell,—a speculative astral body—how is it possible that a man fit to move among the clergy of New York, or any part of the country, should so far forget his education and profession, as to put forward a doubtful sitting with a card-cutting fortune-teller, as an illustration of Modern Spiritualism, its basis, its means, and its end?

If the Rev. Mr. Peters does not know any better, and can not know any better because of mental incapacity or moral obliquity, he is to be commiserated. If he will not permit himself to know better, because of creedal bigotry and prejudice, he is to be blamed. He can examine the claims of Spiritualism practically in his own house—as many of his ministerial brethren have done and are doing—if he will. He knows in advance, that neither he nor his brother clergymen can answer the questions which will arise touching the phenomena, save upon the hypothesis that Spiritualism is philosophically and practically true. The living spirit world, the members of his own family, church, and acquaintances who are incarnate, and all of them unite in demolishing his old, unnatural creed of salvation by substitution, through faith.

Go to, Brother Peters! Spiritualism will be vigorous as Truth when you have fought your last "windmill" and been conquered; and it will exist as a force, to bury creeds and dogmas, fakirs and frauds, superstition and bigotry in a common grave, placing over it a tablet engraved, "Non Resurgam."

Reported for The Better Way.

WHAT POWER HAS MAN TO CONTROL HIS DESTINY?

Discourse delivered at Aegean Hall, New York, before the First Society of Spiritualists.

Then there is the affectional nature. But how wisely that divine power of love provides the means of expression in this direction, to live and to love. The expressions of affection are perhaps nowhere the same, but there is no place and there are no circumstances that can deny a man growth and development in this direction. Beautifully illustrative of this is the pathetic little French story, which, no doubt, some of you may have read. It is called "La Puccia," and is the story of a little flower that was tenderly loved and cared for by a poor French prisoner in his lonely cell. How it kept his soul fresh and tender and loving by the sweet, fragrant tie of beauty and life to the great world of throbbing human hearts from which he was separated by the walls of a fortress.

There is no one so lonely or so desolate that he has not some object to love. And how great a good a trifling thing can create. A dower, a leaf even, a gentle word, a kindly tone, and sympathetic look are often full of affection.

So, too, for the spiritual realm there is within the soul a longing for spiritual things. Circumstances can not destroy these interior longings. The cultivation of the spiritual faculties depends upon no outward condition. But a spiritual life is as universal as God is, and all that man has or needs is within his interior nature, and wherever he may be he will feel the thrill of his inner power and know himself divine.

A full illumination of this grand subject would require volumes instead of a few words, so vast is it, and we can not attempt further to place before you the vast results of progress. But let us fully grasp this one grand fact: we have inherited as a part of our birthright the great law of progress. Nature wields these myriad forces in only one direction—outward forever. And the human being has within him his humanity, and having that he has all that he needs to help him on in the grand march of human progress.

Do any of us lack physical perfection? Let us earnestly strive for it, let us live purely and learn to obey every physical law. Do any of us lack intellectual cultivation? Let us begin some thought study at once in some direction and do not let our faculties rust. Let us determine to know more clearly, not believe merely, but have positive knowledge. Let us search into the hidden causes of things and find out the secrets of form and of spirit. Are any of us filled with love? Let us change love to that golden coin which passes current in that realm toward which our feet are daily and hourly pressing. Love is the only treasure we can take with us. If love be God, and I can conceive of no other God, if love be God and God be love, then love must be the divine basic element from which spring all the virtues. And so we will know just how we can cultivate our souls, for here is this world full of souls, and not one in all its millions has love enough. But the beautiful law of love is that in giving ye receive. The bestowal of love creates love. And how is it with the spiritual? Here is the portal to the realm of spirit life within us, and the thousands of messages from spirit life are richly freighted with love, and no child of the Infinite is denied access to it. Oh, with what loving tenderness to-day the beloved ones attempt to open our spiritual eyes and our hearts that they may feel all the glory and love of that realm. And it is not an external realm, it is ever found within. Can any circumstances ever shut out the ever glowing life that may flow in to the asking spirit? Oh, how beautiful is nature here, the golden sunshine intensifying and making glorious all the earth is the type of that divine, spiritual life that flows as an atmosphere all about us. Shall we say that death defrauds us, when we know that death is the beautiful angel of the morning that opens to our beloved ones this gate of life? Yes, our destiny is eternally fixed—it is the destiny of eternal progress as moral, intellectual, affectional, and spiritual beings. We have but this one destiny, but let us not cheat ourselves. Progress does not come from without, it comes from within. If we were to be placed within the golden gates of paradise to-day, we should be no better fitted by the mere promotion for the higher enjoyment than we are now, for the gates of paradise open only within our own souls.

Then it is not circumstances, it is not surroundings—it is our condition and condition alone that brings us our blessedness here and hereafter, now and forever. It is not easy to feel this with the freshness of trials not yet passed, with the keenness of sorrows that are yet most deeply felt. We turn to life and say it is only a dreary path, and yet a little further on do we not say, just where my life seemed the darkest now I see the greatest glory, now I behold the brightness and the blessing. So from the higher life we shall see in the deepest chambers of our memory the most beautiful images. Your visions will reach out into the universal, the spiritual uplifting the natural. And how is this accomplished? Answer, each heart! Is it not best done by that which calls for strength, for patience, for hope,

for love: do we not know better what life is worth when some wave of trouble has swept away our folly and our pride of life, so that the clear sunshine of infinite loves is streaming in upon us? And beauty and peace and hope are yet within this world? Has not God so made us that from darkness springs light? We know our greatest strength in our hours of greatest weakness. Are we to know our true gain in our loss, our greatest strength in our defeat? I can measure no heart but my own and I ask, even as a prisoner in his cell, have I liberty? and a voice answers, this is liberty, this is the control of destiny—the soul's immortal progress—and if ten thousand voices shouted I should hear but the one answer. God is good, the spirit has control over every form and circumstance of life, for the spirit is God, and Infinite Power knows no master.

Let the divine echo be heard in all souls! Oh, answer ye myriad-toned voices that hold the intellect, the spirit. Can I escape my destiny? The response comes echoing through the arches of ten thousand ages past and is borne down from the eternal to be, "Thou art, oh man, and God is in thee. Therefore thy destiny is ever toward the infinitely perfect pure and good. With what progress thou must answer for thyself."

Humanity then, as a whole, bears within itself its destiny, as it moves in the grand harmony up the spiral chain of infinite love. Nothing can stop it, nothing can prevent its course, and you and I, and every human soul are upon this chain, and we move upward and onward and can not escape our destiny as it links itself to the infinite.

Then up, oh soul! Put on thy divine guise, find thy sublime destiny, declare thyself son of God as thou art son of man.

FACT MORE INTERESTING THAN FICTION.

BY THE EDITOR.

The very able literary caterer for the pages of *The Review of Reviews* presents in the June number of that able and popular monthly, among other interesting matter, an able article from the *Edinburgh Review* upon the changes which have, comparatively recent, say within fifteen or twenty thousand years, taken place in and upon the face of this earth of ours. The writer treats the subject from the standpoint of scientific examination and disclosure, and his statements and disclosures may have an important bearing upon the question now convulsing the creedal Churches, as to the errancy or inerrancy of their venerated and vaunted authoritative Book.

The writer affirms that "it is not more than 10,000 years ago since the whole of North America and Northern Europe emerged from beneath a deluge of ice which seems to have slain out the aboriginal inhabitants as remorselessly as Noah's flood. The chipped instrument-makers perished with their contemporaries, the mammoth, the woolly rhinoceros, and the sable-toothed tiger, and left the globe to be repeopled by the polished stone-working or Neolithic progenitors of its actual inhabitants. The gap between the two races is conspicuous, and has not yet been archaeologically bridged. A catastrophe is indicated; and a catastrophe by water. This is the conclusion of science."

This seems to have been a second deluge of water, a kind of Noah's flood, for, according to this learned scientific writer—who also seeks to join a Biblical faith to the scientific analysis of nature's teachings—"the destruction of the antedeluvians who lived before the Ice Age set in, was accomplished much further back; the date 6000 B. C. represents the end of the Ice Age, not its beginning."

Here is a fine bit of description of the earth before the ice-deluge set in:

"Trees reigned without interruption, in North temperate and polar regions, throughout the vast expanse of tertiary time. Palms and cycads then sprang up in the room of oaks and beeches in England; turtles and crocodiles haunted English rivers and estuaries; lions, elephants, and hyenas roamed at large over English dry land. Anthropoid apes lived in Germany and France, fig and cinnamon trees flourished in Dantzig; in Greenland, up to seventy degrees of latitude, magnolias bloomed and vines ripened their fruit; while in Spitzbergen, and even in Grinnell land, within little more than eight degrees of the pole, swamp cypresses and walnuts, cedars, limes, plums, and poplars grew freely."

As to the causes which led to this great change, they are thus graphically described:

"For some reason or other the temperature gradually fell and great glaciers forming in the northern regions, the highlands of Canada and the arctic circles, submerged Northern Europe and reduced Canada and half of the United States to the present condition of Greenland."

Those who see glaciers to-day can form little idea of the enormous possibilities of semi-fluid ice. Only in Alaska, where the Muir glacier empties itself into the Muir inlet at the rate of seventy feet a day, can we form any idea of the glacier as a destructive agency. This glacier empties two hundred million cubic feet of ice into the sea every day, that is to say 45,000 tons of ice fall into the water every minute in avalanches with detonations which sound like the booming of a cannonade. The very earth seems to tremble, and the sea boils and foams with the continual discharge of fresh ice-bergs."

The learned scientist finds traces of this great ice-flood in what he terms ice chronometers. The track of these gla-

ciers are recognized as readily by the scientific examiner, as those of the footprints of an animal. The heights of this flood are self registered upon the mountains. Through these signs it is learned that "the ice was a mile thick in New England and a couple of thousand feet in Pennsylvania." The withdrawal of the ice set the chronometer of the falls going, and our mammoth Niagara Falls, one of the wonders of the world, is only "a glacial chronometer," in the opinion of science as voiced through this writer.

As to the effect of this glacial action upon our Northwest, as disclosed to day, the writer affirms that "the inexhaustible fertility of the Far West is an endowment from vanished glaciers."

As to the process the writer thus learned and interestingly discourses:

"The world to-day is very different from what it was in the old times. The mountains stood higher and the glaciers forming on their slopes crumpled the earth beneath their weight. The earth crust was not strong enough to bear the weight of its ice armor. About six million square miles were covered with ice varying in thickness from half a mile to a mile. Taking it only at half a mile in height the weight per square mile was no less than two thousand millions of tons—and the whole of this enormous mass being extracted from the ocean, its differential effect in producing changes of level was doubled. The ice-cumbered land accordingly went down, like an overladen ship, until it was awash with the waves, and sea-shells were deposited along coast fringes above the drift. Then as the ice melted, recovery ensued."

How forcible—in view of these statements of science—comes back to the creedal mind the enquiry, at what age and at what place was the myth of Eden, the talking serpent, and the fruit-eating pair located?

Written for The Better Way.

DOES THE MOTHER MIND AFFECT THE CHILD?

CHARLES HOWELL.

Spirit is life—the first great cause of all forms. Finite portions of it, because differentiated through certain elements called physical bodies by reason of the law of procreation. But while incarnated spirit can express itself through what is known as the brain; and this expression is perfect, according to the development of various organs of the same. The brain then becomes the medium through which the human life-entity—the individualized spirit—manifests itself. If the organs of veneration or love are small, the spirit ego will not be able to exhibit very noble qualities. If selfishness is large, the spirit acts accordingly. Experiments and observations concerning this subject gave the incentive for this article, and I herewith cite two examples which indicate that much, if not all of a man's moral development, depends on pre-natal conditions.

While under commission from the governor of Michigan I had charge of the juvenile offenders of this county for many years. Inquiring into the cause of the evil tendencies of many of the boys and girls under my jurisdiction I could trace them in nearly every instance to the mental condition of the mother while in the holy state of incipient motherhood.

A very pronounced case was that of a thirteen-year-old lad, named Nathan R——, who stole everything he could lay his hands upon. I learned that he had done so from infancy, and had been arrested very many times for larceny.

He was sent to the reform-school, where he was held about three years, and then returned to this county as incorrigible.

He had been out but a few days when he was again arrested for the same old crime.

I investigated this case, and learned from the boy's mother that before his birth she had a constant desire to steal.

Not from mercenary motives or as a characteristic, but to get away from a drunken husband, her aim being to obtain enough

to provide for herself and expected babe.

Amidst this mental strain the child was born, and brought with him the "mark" of a thief, undoubtedly finding its seat and motive power in the brain. He was never cured of the evil, and continued until he finally landed in the insane asylum for criminals at Ionia, this State.

Another case is that of Judge G——, of Muskegon, Mich. This eminent jurist

possessed an uncontrollable appetite for alcoholic drink, though he had the

brightest judicial mind in the State. It

was ascertained that during his pre-natal life his mother had a strong desire for a

drink of whiskey; but being a Puritan

it was denied her. Had that desire been

gratified, it is believed her boy would

not have been "marked" a drunkard, but

would have died a sober man.

Now, if tendencies for evil in children

can be developed during motherhood by

mental impressions, is it not reasonable

to believe that tendencies for good and

virtue can be imparted to the child as

well? Let love and pure thoughts govern motherhood, and it will not be long

before this will be a much better world than it now is.

Grand Rapids, Mich.

In our anxiety for tests and for physical phenomena, we should not forget to give due thought to the laws which govern these phenomena.

Mediumship is no bed of roses, and often the medium who has lifted the load of grief and despair from many a poor soul, may be carrying a load which evokes the pity and sympathy of the angel world.

THE SUNDAY QUESTION.

To an Article in the *Journal* of Tampa, Fla., favoring closing the World's Fair on Sunday, Brother E. T. Dickinson, of Linton, Fla., replies, from which we extract as follows:

In one of your issues we read an article, "Sunday and the World's Fair," and with your consent we take this opportunity to indulge in a few brief strictures.

The writer declares that if the fair is

open on Sunday, it will not be fair only, but saloon, gambling hell, theatre, and dance house. Once hell is let freely loose, who shall restrain, etc. May we ask, are not the places enumerated above open in Chicago more or less week days and Sundays? We are quite confident that such is really the case. Hence, if this monster show is thrown open on Sunday, it is not quite logical to presume that many thousands that otherwise would spend their time and money on Sunday in these low-down places of vice would naturally be attracted out into the light, life, and splendor of the World's Fair? It is quite apparent then, that if this very pious movement, that is on foot, working so hard to close the fair on Sunday, is successful, the populating and filling up of all places of degradation and vice, will also prove successful. In other words, save the day, but send thousands to ruin.

This writer says: "I distinctly demand that man be required to keep one day of rest in seven." We, on the other hand, distinctly declare that no man, nor body of men, should be endowed with any right to declare just when we shall rest, when we shall work, when we shall eat, or when we shall sleep. No, the gentleman's "distinct demands" most forcibly remind one of the old Connecticut blue laws, which required a man to "walk deliberately to and from church on Sunday." If we are necessitated to labor on Sunday, we invariably insist upon our rest on Monday; and if our business required us seven days each week, we should at least make a desperate effort to procure a substitute for one day in each seven, and, if possible, for two. And if the Columbian Exposition is open to the waiting multitude seven days in the week, as should be, then those operatives who are desirous of absenting themselves on Sunday, or any other day, only have to procure a substitute, of which there are always plenty on hand. This writer fails to see any sense in such a great body of operators working twelve hours a day just to make possible a visit occasionally of the Chicago working-man.

We were glad your correspondent believes in the law of majorities, "and if the majority of our people said Wednesday was the most convenient for the rest day, he should willingly obey the decree." This is precisely the idea we expressed in our former article, in that all time was equally holy; and we can but rejoice that some Christians are beginning to "sense the truths that are in the air" (as Emerson puts it). As dogmatic as was old John Calvin, he realized this truth, and made a gigantic effort to change the Christian Sabbath from Sunday to (not Wednesday), Thursday, and all to spite the Catholics.

Again, this writer says he is sorry E. T. D. should make so cheap a sneer at Colonel Shephard, but we are most happy to assure the gentleman that never in a single instance have we done so. Sneering is one thing, while just and honest criticism is quite another thing. Colonel Shephard may be one of the biggest guns in New York, and as this writer intimates, "has got the money—clean money to back him." Yet, did not this same Colonel Shephard, in his misguided enthusiasm to have the fair closed on Sunday, impute to the managers mercenary motives for wishing it opened, whereas, the simple fact is, the managers were desirous of doing the greatest good to the greatest number.

And, lastly, if this Colonel Shephard is really such a divine and immaculate character as this writer intimates, why did he offer the Sultan of Turkey one million of dollars to become a Christian? If a man will consent to offer a bribe, he would not also consent to take one?

As for Sunday being a holy day, how very absurd and utterly preposterous the idea that all time is not equally holy! and that there can be any harm whatever in feasting one's eyes upon the latest and grandest efforts of the inspired artist, who, in his happiest moments has spread upon the canvas the pictorial diversified landscape, aglow with colors, redolent with life and beauty, but which, on account of some time-honored superstitions that yet struggle for life, must not be enjoyed by the people because it is Sunday.

Our very best scholars inform us that the word Sabbath is from Hebrew "shebany," or "yom shaba," meaning the seventh day. The meaning of the root word is "age," or a period of rest, and it was originally applied to men, the ancient sages especially, who periodically assembled for the purposes of teaching, worship, and offering of sacrifices. The particular day on which these sages met was determined in round numbers by the obvious periods of the lunar changes. The moon's revolutions were naturally divisible into four periods of seven days each, and every seventh day in this division is called the rest day, or the Sabbath, as established by the Chaldeans and Egyptian astronomers.

Christianity originally and a truth even now relates to only a few people, and those people the smallest and most unworthy of all the innumerable races of mankind. How much broader, then, is the humanitarianism of Buddhism than the humanitarianism of Christianity? The Christian command is, kill and eat. The Buddhist command is, must not only spare all creatures, but even plants have separate lives and souls, and must not be harmed.

Among the Buddhists all classes, including women and even the lowest outcasts, are freely admitted to the priesthood. Is Christianity so liberal with woman? Or does it not rather accord and hasn't it ever accorded woman an inconsequential position in its institutions? Paul, the greatest of Christian teachers, says: "Let your women be silent in the churches: for it is not permitted unto them to speak; but the are commanded to be under obedience as also saith the law."—1st Cor. 14: 34.

THE GREAT ZIMBABWE RUINS.

Theodore Bent, in giving to the British Anthropological Institute an account of his study of these striking memorials of a lost and forgotten civilization in central Africa, said that the outer wall of the semi-circular temple on the hill is decorated with a number of figures of birds perched on long soapstone pedestals, all of which appear to be intended to represent the same bird, probably a vulture.

Two of the birds, similar in character and slightly varying from the others, are represented as perched on zones or castles, and there seems to be a similar class of symbolism connecting them all. Mr. Bent is of the opinion that these birds represent the Assyrian Astarte or Venus—the female element in creation. In the centre of the temple stood an altar, into the stones of which were inserted a large number of soapstone objects, which afforded ample evidence of the existence of phallic worship in this place. Within the sacred inclosure are two solid round towers, the largest of which is thirty-four feet in height and has a girth of fifty-three feet. Before them is a raised platform, presumably for sacrifice, and the wall behind them is decorated with large standing monoliths. Some of the fragments of pottery found are very good, and give evidence of a highly developed artistic skill. Close underneath the temple stood a gold-smelting furnace, made of very hard cement of powdered granite, with a chimney of the same material, and the quantity of rejected quartz found hard by proves that these ruins had formed the fortress for the protection of a gold-producing people. The ruins and things in them are not in any way connected with any known African race; the objects of art and of special cult are foreign altogether to the country, and neither the date of construction nor the race of builders can now be determined with accuracy; but the evidence in favor of this race being one of the many tribes of Arabia is very strong, and all the facts point to a remote antiquity.

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Reported for The Better Way.
THE SPIRIT WORLD AND ITS INHABITANTS.
LYMAN C. HOWE.

A lecture delivered before the First Society of Spiritualists of New York.

PART I.

"In my father's house are many mansions. If it were not so I would have told you. The Kingdom of Heaven is at hand. Repent."

It would seem that Jesus discovered in his followers some uncertainty as to their possible occupation, and perhaps some doubts as to the amplitude of room for all the children of earth. But, then, the ancient theology, and some of the modern, does not need room for any large portion of the children of man in the Kingdom of Heaven, for they are not supposed to get there. And some really sincere souls, Christian souls, if you please, are often troubled with the fear that certain persons that are odious to them may take the benefit of the bankrupt law and get into heaven, and if they do, these poor saints think there would not be room enough for them there. There is, in this little hamlet of New York, with perhaps less than two millions of souls, which is a very small village compared to some of the infinite habitations of the skies, an abundance of room for a great many mansions, for a great many conditions of life. Indeed, all the extremes of human life, from the lowest dens of infamy and crime to the highest moral and intellectual refinement and culture and Christian living meet here. You may live next door to a murderer and never know it, you may live within a stone's throw of rioting and drunkenness and incest, and be in total ignorance of it. You have a little heaven all your own in your parlor, or it may be around your dining-table, for many people find more of heaven there than anywhere else, provided it is well supplied.

Now, matter and spirit are eternal counterparts. They are ever changing place and occupancy, reciprocating conditions, and opportunities, and, yet, neither has lost its own identity. Matter is eternally matter, spirit eternally spirit; but the twain are so wedded and wedded and interchanging constantly that both are working out the infinite problem of all life. We may count the physical universe as God's physical dwelling place. In this physical universe there are many mansions, and if there are so many in this little world, in the other world there must be room for a very great number of mansions for the innumerable inhabitants, and this would undoubtedly apply to the text, because every soul needs a mansion adapted to its state, that it may change day by day and year by year into the higher spirituality, and therefore a new relationship is demanded.

Now the tendencies of all life and organism are to bring out from material environments spiritual realities and results. The perpetual friction and interchange, and something of conflict between the mobile energies of the spirit and the resistant inertia of matter, which simply works out the energy of both and brings from each atomic centre more

energy and more spirituality, having qualities in a higher expression than those qualities have ever had before. But the cosmos is boundless, the universe is a reservoir of eternal realities and opportunities and potencies, out of which countless centuries will continue to work the chemical consequences of mind and matter in the organization and development of human souls.

In the order of the universe there are three specific forms of motion. The one is circular, the other the ellipse, the third the parabola, and the planetary systems, the stellar worlds and the cometary visitors that are floating in their childish wandering around the fields of immensity represent these three. These also represent celestial correspondencies in the spiritual world. For all physical relations and forms have an echo in the spiritual—in the factors and forces that evolve them. Therefore, there are, in the workings of evolution, the circle, the ellipse, the parabola, and also the spiral, and these all hold within themselves indefinite and limitless variations and angles. A circle or sphere may be said to hold the sum of all forms; it has the value of the angle, the curve, the ellipse, conic sections, and every tangent in its figure; for it is the type of infinity. So in the spirit landscapes, the unit, the sphere, are represented, and within it are infinite positions and diversities of form.

Again, in the processes and co-operation of matter and spirit what is the purpose served? What is the cosmos for? We can answer that by turning the cosmos and discovering in a measure what it does. If a reporter goes to a spiritual meeting the evidence is that he goes to take notes. If he makes a false report and libels Spiritualism for the glory of God, it is evident that his intentions were evil and his purpose in reporting was to publish a lie. If a farmer goes to his field and sows grain, the supposition is that he wants it to grow and yield fruit and that he had that object in view. So we would say the cosmos has an object in being; and though we can not trace the ultimatum, yet we can judge what it is for from what it has already done. It has evolved out of the matrix of the eternal ages countless millions of worlds and systems of worlds. It has peopled millions of these worlds with animal and vegetable life, and in all these the tendency is to evolve from the inferior to the superior, from the simple to the complex, and thus advance and extend the variations of power. And as these are unfolded higher expressions of order, larger arrangements of mathematical combinations, higher indications of intellectual and spiritual power occur, and the result is your world has brought forth the fruitage of humanity, and the highest fruitage of humanity is the thinking and feeling and reasoning consciousness. Humanity as a physical entity would amount to nothing, but as a spiritual entity endowed with infinite possibilities to draw from the past and prepare for the future, it makes this intelligence amount to much. In the evolution of your world, and we may take this as an example of all worlds, the perpetual tendency has been to evolve and express mind, but in the evolution of mind there is also the accompaniment of the spirit, and in every department of the spirit there is the sphere or the world of spirit, in which they may move and have a being. And in these latter days, in fact, in all time more or less, every manifestation of spiritual seership and divination has revealed the fact that there is a super-intelligent universe, a super-intelligent world or state, in which the higher and deeper realities of humanity to-day live and move and have their being. But the people are largely unconscious of the fact, because they are particularly related to and impressed by the immediate physical environments and limitations of matter, but which is less difficult to perceive as the mind grows spiritually, reaches its sphere and becomes finer—less in bondage to the material—takes more of the things spiritual.

The tendency of this world in our age of evolution finds expression in the higher spirit, accompanied by mentality, reason, feeling, affection, consciousness, and all these finding their highest way outward and upward in the individualization of souls. The conclusion we reach from this is that the infinite cosmos is God's great battlefield that it is his boundless laboratory for working the chemistry of his own character, it is, indeed, the very foundation on which he is eternally building his many mansions to be the homes of his immortal children.

Another fact is apparent, and you will find it in your methods of expression in all human life and in all nature. Namely: That just in proportion as mentality and spirituality are unfolded materiality recedes. Just in proportion as the mind climbs, just as the thought becomes master of the situation, bodies lose their authority, and become only the temporary agents of immortal thought. Accepting this, then, as it seems self-evident, to what conclusion does it point as to the Kingdom of Heaven and the immortal world? This: that the most interior, divine and far-reaching tendencies latent in all nature, are perpetually being eliminated by the process of the interchange and consequent growth of thought and adapta-

tion of matter to meet its existing conditions and needs. What follows from this? That the most divine, celestial, and superior spiritual states and localities within the boundless universe must be those centres most remote from the grovelling bondage of material authority. We may therefore regard matter as the extreme under-pole, spirit as the supreme over pole of infinity. Between these two polarities eternal circulation takes place. The circulation moves from pole to pole of your planet, and these poles in turn extend the circulation throughout nature, into the infinity which takes in the stars and suns in their revolutions.

To be Continued

A RELIGIOUS WAR BETWEEN CATHOLICS AND PROTESTANTS IN CENTRAL AFRICA.

BY THE EDITOR.

This almost sounds like a sensational title, but the proposition it conveys states a living fact. A rich kingdom in Central Africa, known as Uganda, has recently witnessed a conflict, such as Europe was troubled with centuries ago, between Catholics and Protestants for political control.

Uganda is about the size of Maine, but with a population of five millions, noted for their industry. The little monarchy had a rude constitution with a sort of electoral college of chiefs, who elected a king. The present one, Mwanga, now a fugitive, hated Christianity, and persecuted those of his subjects who were converted. Misfortune overtook him, and he was driven from his throne by insurgents. In his exile he underwent a change of heart and sought relief from those he formerly persecuted. He became a Roman Catholic, and with the aid of Catholic missionaries regained his kingdom. Then he began to make converts himself. Meantime the British East Africa Company established a post in Uganda, with Captain Lugard in command. Through the latter's presence, the Protestant Missionaries succeeded in making a large number of converts to their belief. Disagreements were soon manifested between the two factions, and complaints sent home by the missionaries on both sides charging each other with wrongs and the company's officers with favoritism on both wings. From

last advices, however, it appears that a sharp struggle occurred between the Catholic natives, led by the king, and the Protestants, aided by Captain Lugard. The struggle is said to have ended in the total defeat and flight of Mwanga, and the establishment of Protestantism in the little kingdom.

Oh, how history is repeating itself; and surely, Christianity is carrying its war into Africa! But the end is not yet. Mwanga has retired into German territory and is endeavoring to raise forces for the recovery of his kingdom. And while it is not denied that the British have a right to occupy Uganda, France claims that British influence has been thrown unjustly in favor of the Protestant and against the Catholic missionaries. Will this African episode carry its war into Europe is the next question that will probably arise—and what then? Shall history continue to repeat itself? Speculations are rife.

THE INDIAN PROBLEM.

Here, then, lies the great Indian problem of to-day. No one need criticize the progress that has been made in our best Indian schools. They are thorough, earnest, and efficient; they make the Indian self-supporting, and dismiss him in a condition to compete with the Anglo-Saxon in the industries of life. They attempt to keep him from the reservation where the overwhelming influences of the tribe, the tepee, and the camp shall not reach him. This, indeed, is the true problem of Indian education.

The schools should not stop, but go on with more vigor and more spirit than ever; they should receive all that is necessary to make them thorough, and efficient, and painstaking. But some attempt, at least, should be made to carry the results of this education beyond the walls of the school-room. The Government must see to it that this education is not lost; that the tribal life of the Indian, with its baneful influences, be broken up; that those who are prepared with practical trades shall have an opportunity for their exercise; that they shall be given a chance to till the soil; that they shall be given an undisputed title to the land; that all Government support be withdrawn from the tribes, and they be put in the way of earning a living. If they fail to earn a living through sloth or idleness, let them receive the punishment which nature has appointed. The Government must deal with the Indian problem as a matter of busines, and not as a matter of sentiment. It should see that the tribes are broken up as soon as possible; that lands are rapidly apportioned; that education is pushed as rapidly as possible; that justice is given to all; and that the system of begging and ration-support is abolished at once in every case where unsound subsistence is possible to the Indian.—F. W. Blackmar.

To the enthusiastic frequenters of materializing seances, the old biblical injunction concerning spirits "that peep and mutter," and that other advice to "try the spirits" are neither without a practical significance.

Written for The Better Way
STRAY THOUGHTS.
W. F. MEATH

In a recent conversation with a young man who has been spending a few weeks in the family of a popular and wealthy Massachusetts Congregationalist clergyman, I was surprised to learn that the minister was much interested in the *Review of Reviews*, particularly in the "ghost stories," and also that the reverend gentleman stated that the spirit of his mother appeared to him at the time of her departure from the body, and bade him good-bye.

The recent notice given to the subject of thought-transference causes one to think that the old adage, "The devil is always around when you are talking about him," had a scientific basis. How often we speak or think of people just before they enter our doors, and how often two people will have a certain thought and give an expression in the same words simultaneously. A short time since, in the presence of a friend, a particular subject would continually force itself upon my mind, I wondered why. He did not mention it to me or I to him. After some weeks had elapsed, by chance I ascertained that the same subject had been in his mind at that time, and he had given it considerable thought. I do not know that any practical benefit can result from the study of this subject, but it will certainly throw light upon influences and conditions not hitherto understood, and behoove us to cultivate only pure thoughts and the society of the good and true.

THE MOUND-BUILDERS.

To the Editor of The Better Way.

An article in a recent issue of THE BETTER WAY on the above subject reminded me of a little experience I had concerning it, with a spirit at a trumpet seance given by Joseph Schwemberger (now deceased) several months ago.

At this seance the medium described a very tall Indian, who had never before visited the circle. Presently this Indian spirit controlled the trumpet, and said: "They have robbed the grave in which my body was buried, with all the insignia of my high rank, for I was the king of the mound-builders. It was over seven hundred years ago."

He promised to call again and give me a history of this ancient people, as soon as conditions would permit. But as the medium through which he manifested has since died, I have not heard anything further.

That it was a good test to me I will add that no one at the circle knew that I had just been reading an article in which it was stated that in a large mound near Chillicothe breast-plates of copper and other ornaments had been found.

A. ZIPPERLEN, M. D.

Cincinnati, O.

ETHER AND MOTION.

The latest theory advanced in atomic science, is that all space is filled with ether, a something that is not matter and from which, atoms, suns, and stars are evolved—that ether and motion constitute the original entity—that an atom is a whirling ring of ether, the motion of which produces electric energy—that the vibrations of the ether-atom produce heat—that ether pressure is gravitation—that light is merely an undulation in the ether, produced by the energy of the sun.

We have long favored the theory that light is a result of wave-motion, and not a substance, coming from the sun. The sun throws out energy, which sets the ether of space in rapid vibrations, which vibrations strike our planet in forceful waves, causing the phenomena of light.

Thus scientists admit the invisible in nature and are preparing the thinkers to accept the repeated statements of wise spirits, that the spirit body is a substantial entity, made of matter in the radiant condition, and supported by the deathless vitality, which such an organism can maintain, by drawing from ether and motion, its eternal properties.

There is a paper in the June *Arena*, upon this subject, which is a fine statement of the present position of scientists; it is from the pen of Prof. Dolbear.—*Alycone.*

CHEAP HOMES.

A joint meeting of the Anti-Tenement

House League, the Industrial Aid So-

cieties and the Workingmen's Building

Association was held in Boston some

weeks ago for the purpose of consider-

ing plans for building houses in the

suburbs which might be bought at a low

rate by men and women doing work in

Boston. The meeting was presided over

by Rev. E. E. Hale, who expressed his

desire to see the over-crowded, filthy

tenement-house system abolished. A

plan was proposed by Henry C. Hannah,

as follows: "Sell to a poor family, upon

the simple payment of 2 25 per week, a

house and lot in the suburbs—this house

to be one of four or five rooms, occupied

by one family—located upon a lot of 3,

000 square feet of land, close to trans-

portation to and from Boston. It could

be substantially built and sold for about \$700; the interest placed

at five per cent, making it possible for

such a family to own their own home in

ten years, and pay taxes, water rates, in-

surance, and repairs out of this weekly

payment of 2 25." A committee of five

was appointed to consider this plan and

others, and reports will be made at a

later meeting.

NEWS ITEMS.

Lead has been struck at Tincup, Cal. Ravachol, the Paris anarchist, will have new trial.

An electric omnibus company has been formed in London.

Norway is to send a Viking ship as an exhibit to the World's Fair.

Petergo Zinchnikouskowhowski is native of Buffalo, according to that city's directory.

THE BETTER WAY.

Correspondence.

Lily Dale, N. Y.

Externally Lily Dale is now in the zenith of her beauty and glory. In consequence of the abundant rains the foliage has come forward with rapidity, and in point of abundance and it is perfection itself.

The picnic of June 10th, 11th, and 12th was, in every sense of the word, auspicious of a successful and profitable season. The number in attendance were about the same as last year, and the lectures and tone of thought was upon an exalted plane.

Lyman C. Howe occupied the platform Sunday a.m., the 10th. His discourse was prefaced by reading in mock-gravity, several extracts from sermons of the illustrious Jonathan Edwards, of which we give one as an illustration:

"I shall mention very good and important ends which will be obtained by the eternal punishment of the wicked. The saints will be more sensible how great their salvation is, when they see how great the misery is from which God has saved them, and how great the difference he hath made between their state and the state of others who are by nature, and perhaps by practice, no more sinful and ill-deserving than they. It will give a sense of the wondrousness of God's grace."

After the reading of this and the rendering of a grand musical selection by the Northwesterners Orchestra, the following subjects were submitted by the audience: "Will the principles of modern science enter into and constitute the religion of the future?" "What is the product of a well-ordered life?" "What and where is hell?"

Mr. Howe entered the field of thought with freshly sharpened scissile. Every stroke told for truth. Not in the spirit of iconoclasm and denunciation, but in the majesty of an enlightened soul, striking down error with one hand, with the other holding aloft the torch of truth to illuminate the pathway of travellers on life's highway. Science was defined as knowledge made practical. The science of the schools tends to materialism. The science of the future will reach the spirit. It will deal with the laws which regulate the finer consciousness, and attune every faculty to perfect harmony with every other. It will be the science of right living and of man's relationship with God in one's soul, in humanity, and in the universe.

Three subjects were then requested for the closing improvisation. The following were given: "The morning light is breaking." "A heart bowed down." "My mother's hand."

The three subjects were woven together in a manner which was in perfect keeping with the discourse which preceded it, and was the very soul of poetry and philosophy combined.

In the afternoon Mrs. R. S. Lillie occupied the rostrum. Some very excellent thoughts were given by Mrs. Carrie Twing. She also recited a fine original poem. The subject given for Mrs. Lillie's consideration was, "Who are our prophets—their work, and compensation?" The modern medium was cited as a living illustration and answer to the question. The subject of generation and regeneration was amplified, and many of the ills which flesh is heir to were shown to be hereditary. A stenographic reporter was upon the platform, and this excellent lecture will be obtainable from a source to be disclosed hereafter.

Many improvements have been made in the Lily Dale grounds since last year, and many busy workmen are still carrying forward the good work. Many of the trees have been taken from the swamp, letting in the sunlight, and the swamp is being filled in with gravel to the depth of four to six inches. Some of the unsightly objects are to be removed and substituted by modern improvements. Water-works are also to be put in as a protection against fire. Drs. Seymour and Hyde have opened an establishment for dipsomonia; also a cure for the opium, tobacco, and cocaine habits.

P. L. O. A. Keeler, the famous slate-writer, and his family, are located here for the season. Mrs. M. A. Leslie, mother of Mrs. Keeler, is with them. She is a fine test medium, and is an interesting speaker.

Mr. P. Chilson, a fine magnetic healer, from Topeka, Kansas, is located in the Tillinghast cottage.

Mr. W. A. Mansfield is also here, and doing an excellent work as professor of physical culture and elocution. He will continue his class until the opening of the camp.

Miss Kate Peate, who is also an efficient teacher in the same art, will organize a class to be instructed by her during the camp.

Mr. N. Powell, of Willoughby, O., has rented the Chase cottage, near the gate, and is prepared to furnish board, and vapor baths.

Professor Hector Thomas, healer of the Magnetic Institute, Paris, is located at the "Grand," and is prepared to minister unto the afflicted, whether rich or poor. The Lillies have refitted and repainted their lovely cottage on Melrose Park, and though Mr. Lillie is not in as good health as usual, all seem to be happy. Mrs. Lillie left here to-day for Sturgis, Mich. From thence she goes to Jackson, Mich., where she speaks one Sunday, and returns here to speak the remaining three Sundays of July.

Miss Clara Clark, Mrs. Lillie's daughter, from Washington, Pa., is here, and will remain during the summer.

Mrs. Jeanie Hagan-Jackson will speak here next Sunday. More anon.

ARGUS.

The annual June picnic of the Cassadaga Lake Free Association at Lily Dale has become a thing of the past. The fairest of weather and brightest of skies in this most beautiful month in the year contributed toward making it an enjoyable event. Lyman C. Howe with his spirit helpers assisted in the platform work. The Medville Band and Mr. J. T. Lillie furnished music for this occasion. As had been previously announced Mrs. R. S. Lillie and guides were present for platform work.

The meeting opened on Tuesday in Library Hall with a lecture by the guides of Mrs. Lillie. As I am aware that your regular correspondent at this place will give you a full account, I will only say that it was a delightful occasion, and the grounds never looked more beautiful than at the present time. Your readers know, perhaps, that one of our platform workers lives in Jamestown. She is Mrs. Clara Watson, an excellent woman, medium, and inspirational speaker.

Mr. Lillie and myself were called upon to officiate at the funeral services of her mother, Mrs. Mitchell, who passed to the higher life on June 9th. It was the mother's request that Mrs. Watson should herself conduct the services, but Mrs. Watson felt she wanted some one to assist her. I felt, as I believe all must have felt, that there was one of the finest demonstrations of the power of these teachings to sustain those who accept it, when we saw Mrs. Watson rise to her feet, and in a clear voice opened the exercises by reading a beautiful poem, entitled "I Still Live," and after the song, "Some Sweet Day," by Mr. Lillie, and some words of consolation as my spirit friends saw fit to give. Mrs. Watson spoke several minutes giving a daughter's loving tribute to the life of her mother. It was beautiful, indeed, and a deep sense of gratitude arose from all hearts for the grand truths which gives such victory over death.

I wish to say something also of a gifted woman of whom all who knew her were proud, the name of whose mother was Mrs. A. J. Judson.

Chicago, Ill.

The North Side Philosophical Society holds service every Sunday evening at Schlotzhaw's Hall, corner Sigel and Sedgwick Streets, 7:45 p.m. A cordial invitation is extended to all who are seeking the spiritual truth.

So far our meetings have been well-attended by Dr. G. W. Carpenter our speaker, assisted by local mediums. Among them are Mrs. Annie Wagner, who gives good tests, and Mrs. Prankle Cole, the well-known inspirational singer.

C. L. CLARK.

Cleveland, O.

The editor of *The Better Way* has very gratified us in their correspondence. By the following enumeration gives of themselves and their work which appeared in the paragraph submitted. The editors are most pleased to receive in their home-made newspaper in any other medium, any article which is alleged to have read.

Whence comes not his own work, his own shall not be honored—H. B.

We listened to a funeral discourse delivered by Mrs. F. D. Miser over the remains of Mrs. Mary Barnes, wife of Mr. George Barnes of Cleveland, Ohio. This discourse was remarkable inasmuch as it was truthful, beautiful, and eloquently delivered. In the course of her remarks Mrs. Miser said that she saw the spirit form of Mrs. Barnes standing near the casket supported by an elderly lady while the form of a little girl was near by. All this was verified in the evening after by the spirit of Mrs. Barnes coming through a medium and giving the names of the elderly lady and the name of the little girl, and other facts of a peculiar nature were given that showed quite conclusively that Mrs. Barnes was communicating with her friends. All these things make warm the heretofore cold hands of death, and make us conscious that we are frequently in the presence of the loved ones who have passed the robes of immortality.

The people of Cleveland, or at least many of them, are becoming much interested in the promising Spiritual Camp at Lake Brady. We are in hopes that the management will make this a resort where all Spiritualists, Liberalists, and investigators can bear the philosophy of Spiritualism truthfully proclaimed and can bear and see the phenomena correctly manifested. Among the well-known speakers who will participate in the exercises to be held at Lake Brady, we learn that the ripe scholar and deep reasoner Rabbi Solomon Schindler will deliver five lectures.

To correct an error I will say that the association at Lake Brady is not at Mantua or near Mantua, but is on the N. Y. P. & O. Railroad, and can be reached from Cincinnati without change of cars. The Cleveland people are desirous of co-operating with the Cincinnati people in sustaining this spiritual resort at Lake Brady.

A few years ago she allowed herself to be cast into a prison cell, and remained there several weeks for what was termed contempt of court. She was acting in defense of a young woman of rather weak mind, whom unscrupulous relatives were endeavoring to defraud of her money. Mrs. Ammon helped her to escape their meshes, and was the only one who knew her whereabouts, which she refused to divulge, and for this was imprisoned, and would not yield the point until the woman was in safety. She was of the true martyr-spirit, and would have died for principle. Angels speed her on her upward way.

R. SHEPARD LILLIE

R. SHEPARD LILLIE

Red Wing, Minn.

I have burned the bridges behind me. In other words, I have taken my departure from Minneapolis, and am fairly in the itinerary work laid out by my guides.

Sunday, June 14th, my work was in Red Wing, Minn. Red Wing is located picturesquely on the Mississippi, with high bluffs around it. One of these is craggy, and a great stone face is brought into relief from certain points. Others are covered with dense woods. The city is a thriving one with some eight thousand inhabitants. The American residents are largely under Church domination, while Spiritualists are but few in number. The Scandinavian element has a good share of political power. Among the Church people we found a number who are interested in spirit-return and are willing to receive communications from disembodied friends, provided those friends remain like themselves, in adherence to the dogmas of Calvinistic theology. Orthodoxy is the standard by which they "try the spirits." If a communicating spirit believed that Jesus was infinite God, and that one could be saved from an eternal hell by him alone, such a spirit might be accepted by them. But an enlightened spirit would be deemed an emissary of Satan. These poor souls, on whom a faint glimmer of light has begun to dawn, have therefore much to learn. And besides the constricting power of old theology they are also chained up by its moral accompaniment—the dread of what people may say, and the fear of losing their position in "society" if they should show a leaning towards Spiritualism.

Our audiences on Sunday were good. Many of the Church inquirers were out in the afternoon while the evening audience was younger and, consequently, more liberal. The guides adapted what was said to the needs of the present, and gave the sweet reward that follows the performance of a difficult work.

British language comes readily to your correspondent, and as the expression comes, "There are a few souls, even in" Red Wing on whom the true light has shined. Mrs. E. H. Blodgett, by whom I was most lovingly entertained, though standing high in what the world calls "society," is an earnest, true, and outspoken Spiritualist. Her aged mother, who is spending a serene old age with her, inwrapped by the tenderest care, became a Spiritualist about the time of the Rochester rappings. Her little Sammy was killed in a mill, and word came from him by tiny raps that broke down the wall of partition for her between the two worlds. It is touching to see the far away look that comes into the dear old eyes as she thinks of her spirit boy. Yet a little while and she will be welcomed into her spirit home by her noble husband and little Sammy. The children of this aged mother are Spiritualists. Besides Mrs. Blodgett another daughter, Mrs. William Webster, lives in Red Wing, and is true to the belief of her parents. A third daughter, Mrs. Mary Sheldon, was transferred to the beautiful beyond last November. She left aching hearts, who scarcely knew how to live without her, whose grief is soothed by knowing that she is happy, and that they will rejoin her by and by.

Mrs. Bach is an earnest worker in our grand count. Mrs. J. C. Hawes, who knew and communed with that noble soul, J. M. Peabody, away back in 1854, cherishes the holy joys of Spiritualism in her heart. She has membership of a rare quality, and we hope to see her gifts doing their appropriate work at no distant day. There are other choice spirits in Red Wing, and though circumstances hem them in for the time being, we believe that the veil will be rent and that the pure light of our beautiful philosophy will radiate to every nook and corner of this city, nestled so fairly on the Minnesota shore of the "Father of Waters."

Though not living now in Minneapolis, my mail is always addressed there and safely forwarded to me wherever I may be.

Yours for Spiritualism,

A. J. JUDSON.

Red Wing, Minn.

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Cincinnati, O.
Mrs. Helen Stuart Richings answered a good number of questions at the Union Society services last Sunday. Among those in the morning were: "Why do not the spiritualists pray to the spirits instead of God, especially as they know and have been spiritualists and can not see this of God?"

Mrs. Richings gave quite a lengthy dissertation in reply to this question, and said in substance that too many confound the spirits with the soul or life-principle of existence—the latter constituting God, and can only be perceived or known spiritually, while the spirits may be seen physically or otherwise cognized with the bodily senses. This prayer is not a mere asking for something with expectations results to follow immediately. Even spirits do not and can not answer all our questions. Conditions will not permit. God being intelligence per se, or perhaps the whole spirit world acting as one being, is still further away from our conception or understand vibration with it. Under these circumstances it becomes a matter of understanding the meaning of prayer rather than hope for results occurring from it. There must be a sympathetic relation between the supposed and the objects appealed to and when this is attained we must be compelled still to know how to pray for more results.

Concerning the nature of the spirit body—regarding the physical body as matter and the soul as spirit per se—the speaker thought it was a form of matter but a more refined condition of the same—matter in more rapid vibration.

As to the domestic and social life in the spirit world she said, we are building through our mentality that which will make our future ever grander and from which we may infer what it is. It will however be a moral effect of what we have seen in this world, and on which will also depend our happiness.

The question put forth at the evening service was one of a spiritual nature and applied more or less directly to Spiritualism. Mrs. Richings handled them all with her usual tact and desire to please. She spoke on mediumship, re-incarnation and human sacrifice—the latter topic very feelingly, and reminding her hearers that the highest happiness that life afforded was given through sacrifice for others, though it be one's happiness for the moment. But it was only momentary as such a sacrifice interested the individual's report with divine cause and brought him nearer to that condition known as heaven.

The evening service closed with a psychometric reading of a name given by the audience. When it was it was pronounced correct in every particular.

Next Sunday closes Mrs. Richings engagement with the Union Society for this season and also closes the regular Sunday services of the society for the months of July and August. It is hoped, however, that the last meeting will close with a large and enthusiastic attendance.

Baltimore, Md.

After a year of successful work the sessions held in East Baltimore have closed for the season. The meetings were held at the home of Mr. and Mrs. Kuhn, the latter staunch friends of the cause, and the first to open their doors to the great truth. At first the circle was few in number, but has increased year by year till the house will scarcely hold the people.

Every Tuesday evening the place is crowded with earnest seekers after truth; late comers contenting themselves with standing-room.

We are greatly indebted to the organist, Miss Carrie Snyder, who has faithfully given her service as solo to the choir.

The writer has had the privilege of being present at every service during the past season and witnessed many marvelous tests given by the medium, M. J. D. Roberts. This gentleman has done noble work in East Baltimore, his scenes being the only ones held in this part of the city. He leaves here about the 20th inst. for a series of meetings to be held in Easton, Md., at the earnest request of many skeptics of that place, who desire to investigate.

Miss Maggie Gable, of our city, has also been indefatigable in her labors in Baltimore and Washington as a test medium.

We have been favored with many able inspirational lecturers from other fields, among whom we mention Mrs. A. M. Gladwin, of Dayton, Pa., Mrs. Mary C. Lyman, and W. J. Colville, of Boston.

E. S.

The dedication of the Rocky Mountain Lake Park to Spiritual Science occurred Sunday, June 18th. A large audience was assembled on the ground and listened to the exercises which consisted of invocation by Mrs. E. A. Wells; address of welcome by Capt. Wingert, president Kansas City Spiritual Society; poems and address by Prof. T. C. Buddington; tests by Mrs. E. A. Wells, Mrs. J. Held, and Dr. M. C. Gee; exhibition of occult forces by Mrs. Dr. Goodrich and healing and hypnotism by Capt. Wingert. The tests by Mrs. Wells and Mrs. Held were very fine, and the exhibition of occult forces by Mrs. Dr. Goodrich was marvelous. Capt. Wingert is a very successful operator in hypnotism and gave some fine exhibition of it upon some sensitive subjects. The campmeeting will open the first Sunday in September and continue three weeks. Large delegations are expected from other portions of the State, and Rocky Mountain Lake Park, with its beautiful grove, is destined to be a power for Spiritual Science in the future of the West. Under the shadow of the mighty mountains, in full view of the ground with its silvery sheet of water, like a crystal mirror, it is one of the most lovely spots on earth for a camp and will soon rival the older sections of the East. The electric cars run to the ground and deposit the passengers directly at the gate.

L.

East Liverpool, O.
We organized a society here March 31, 1891, with twenty members, called the First Society of Spiritualists of East Liverpool, and though few in number and poor in purse, each one is fully imbued with the spirit of progress and eager to work for the cause and humanity, and we are slowly but surely sowing the seeds of truth and light, and the harvest will come in due time. We have no speaker nor developed medium, but good indications of both in due time. We meet on Sunday evening at the home of the writer, where we have some good singing, a lecture read by some one of the members, or questions and answers by anyone who feels inclined to do so. In this way we are trying to make some progress. The knowledge of Spiritualism has been a grand comforter to myself and family during the last month, for our family circle has been broken by the passing over of one of our dear sons, George O. Calhoun, who passed to the higher life May 16, 1892, aged thirty-one years and ten months. His disease was blood poison caused by a decayed tooth. He leaves a wife and one little daughter aged six years. He was a man who was loved and respected by all who knew him. He belonged to the Odd Fellows, Sons of Veterans, and Mystic Circle. D. M. King, of Mantua, O., gave a beautiful and appropriate address, which was listened to with close attention by the large number who were present.

M. K. CALHOUN.

Remember that THE BETTER WAY gives the advanced thought of leading minds. Bent on trial three months for 35 cents.

PERSONALS.

Best Sunday closes the regular meetings of the Union Society for the summer season. A good materializing medium is wanted for the N. W. S. & C. Campmeeting. Address W. H. Bach, Lower Grove, Minn. A slate-writing medium is also called for by the friends in East Liverpool, O. Address M. E. Calhoun.

Many of our readers will no doubt be pleased to know that Mr. A. Willis has returned from the western tour and is now at his home giving lessons for the benefit of those who are longing for a greeting from the beyond. Mr. Willis has had good success abroad and made many friends.

Good Music.—We are in receipt of an especially arranged piece of sheet music entitled "Jesus Lover of My Soul," arranged as a quartet, with soprano, alto, and tenor voices published by Isaac Dees, Indianapolis, Ind. How it can be furnished for ten cents per copy we press. The list of fine new music offered by Mr. Dees is worthy of examination by all musical lovers.

OBITUARY.

Passed to the higher life from his residence in Jefferson Avenue, Ogallala City, Ia., R. H. Haskett, aged seventy-six years and five months.

Decedent was born in the state of New York December 20, 1817. His religious faith in early life was Calvinistic. Later when enlightenment began in regard to the Rochester rappings he began investigating tracing the phenomena to its source, thus becoming a thorough spiritualist and continued such until his death.

Angel guardians bore him safely To a scene of peace and rest—
I am writing on the border
And soon we'll meet among the blest.
E. H. BROWN.

The sun was sinking in the West as the spirit of Mrs. Carrie Stigleman of Richmond, Ind., was departing itself from its tenement on the afternoon of May 10th surrounded by loving relatives and friends. The last hours of the deceased were calm and peaceful, and she simply awaited the transition from the life mortal to a life of immortality. Mrs. Stigleman was a grand character and a noble representative of Spiritualism. Her life work for good and noble deeds was the admiration of all who knew her, as was manifest in tokens of esteem and by an abundance of floral offerings typical of the life closed. Rev. George A. Thayer, Unitarian deejymas of Cincinnati delivered a fine oration, as the gentleman was an intimate friend of the family. A quartet rendered very fine singing. The remains were laid at rest in Evergreen Cemetery where they were in charge of Eden Lodge of that city. The beautiful ritual service of the degree of Rebecca made the services exceedingly impressive. The pallbearers were the three sons of Mrs. Stigleman and their wives.

Bright spirit dear, I know you're here
Our life is tool to watch and cheer,
You beckon us with loving hand
To meet you in the summerlands—

Where beauties down forever grow,
And streams of crystal gently flow.
There, with our loved ones gone before,
We'll meet you in the happy shore.

The world hath felt a quickening breath
From heaven's eternal shore
And soul's triumph over death,
Return to earth once more.

Our cypress wreaths are laid aside
For amaranthine flowers;
For death's cold wave does not divide
The souls we love from ours.

Mrs. Mary C. Jacob.
Indianapolis, Ind. June 15, 1892.

Queen City Park, Vt.

A correspondent writes: "Mrs. J. C. Wright when at the Queen City Park the last two weeks in August will deliver the life-size oil painting of the noted speaker, Mrs. Fannie Davis Smith, the wife of the respected president of the camp association, which the campers and visitors commissioned Mrs. Wright to paint, as a companion portrait to that of her husband, Dr. Smith, to hang with it on the campground at Queen City Park, the cost of which was raised by subscription.

Mrs. Smith is a worker in the cause, and has been an invaluable help to her husband in his efforts to make Queen City Park second to none as a campground. Probably no lady is better known in the State of Vermont and elsewhere than Mrs. Smith as an eloquent speaker and friend of liberty and progress.

Campmeetings for 1892.

New Era, Oregon, June 10 to June 27.
Haslett Park, Mich., July 2 to Aug. 29.
Mantua Station, July 2 to Aug. 14.

Verona Park, Me., Aug. 14 to Aug. 24.

Lily Dale, N. Y., July 22, to Aug. 26.

Vicksburg, Mich., Aug. 12 to Aug. 26.

Lake Pleasant, Mass., July 24 to Aug. 24.

Chesterfield, Ind., July 21 to Aug. 24.

Summerland, Cal., Sept. 11 to Oct. 2.

Liberal, Mo., Aug. 20 to Sept. 19.

Clinton Iowa Mt Pleasant Park, July 15 to Aug. 26.

Northwestern Spiritual Association. Merrick Island, St. Paul, Minn., July 1 to July 24.

North Collins, N. Y., Sept. 1 to Aug. 24.

S. E. Michigan and N. E. Ohio Devil's Lake Mich., July 27 to August 26.

Taylor Park, Denver, Col., Sept. 1 to 15.

Pine Bank Grove, Malden, Mass., Sept. 3 and every Sunday to end of season.

Bunapee Lake, N. H., July 31 to Aug. 28.

Queen City Park, Burlington, Vt., July 31 to Sept. 5.

(Others will be added to this list as we hear from our correspondents.—Ed. B. W.)

From a Grateful Patient.

Dr. A. B. Johnson, Maquoketa, Iowa.—You, without doubt, think me either dead or else without gratitude or true appreciation of what you have done for me. You, no doubt, remember me as the man given up to die with a combination of diseases from head to foot, who wrote you from Miltown, Kan., while you were in Florida last winter. Well, I had been suffering with kidney, bladder, lung, heart, and skin disease for nearly six months, and was almost a walking skeleton when I applied to you for help as the M. D.'s, with their accursed drugs, had failed to do anything except to make me worse. I received your diagnosis, which was very correct, and the box of remedies, and obeyed implicitly your instructions, and began to feel improved within forty-eight hours, and by the time my month's treatment was through all my diseases had vanished. Still, I should have taken longer, for I was quite weak. Do you think I had better send for another month's treatment? I expect to be at Clinton Campmeeting next summer, and will see you there. I hope you will be enabled to keep your health good for many years, for such a healer as you are is truly a blessing to humanity.

D. C. BAYMOOR.

Liberal, Mo.

Read in another column.

Address letters to San Jose, Cal.

Dandruff is due to an unfeasted state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

PUNGENT PARAGRAPHS.

Best Sunday closes the regular meetings of the Union Society for the summer season.

Brother Byrnes is a spiritualist in prayer and one member of the congregation is a reader, but I don't think he is very liberal with the communists-best preachers.

Our offerings to the Lord are confined almost entirely to our preachers.—Puck.

When a preacher is high station
Loves faith in inspiration.

And rather doubts that divine dwell in pug.

In the way the foolish fear him.

And the people flock to hear him.

He'll remind you very much of Dr. Bragg.

—Puck.

Some day we shall know and understand why the Bread was denied us and the Water of Life was spilled before our thirsty lips. In the meantime we can only trust and wonder and wait.—Christian Leader.

TOO FAR FROM HOME.

Some time ago a London paper contained an advertisement for an assistant, "capable of teaching the classics as far as Homer and Virgil." Among the names received was the following: "W. H. —With reference to the advertisement which was inserted in *The Times* newspaper a few days since respecting a teacher wanted, I beg to state that I should be happy to fill that station, but as most of my friends reside in London and not knowing how far Homer and Virgil is from town I beg to state that I should not like to engage to teach the classics further than Hammarby or Farsta Green, or at the very utmost Hammarby further than Bredfjord. Waiting your reply, I am at your service.

WHAT HE MEANT.

Young Reporter.—The storm king buried his town and trembling horrors over the rains of the broken and dismembered edifice.

Old Editor.—What's that? What do you mean when you say 'below'?

Young Reporter.—I er—er—the God washed away Patrick McDonald's old soap factory.—Tid-Bill.

HARD TO UNDERSTAND.

You are an atheist Bible student, I believe?" "I study the book a great deal."

"Do you find it hard to understand?"

"Well, I confess, there is one thing in it that puzzles me."

"What is that?"

"How the writer of the Book of Genesis managed to find out Sarah's age."—N. Y. Press.

WHAT HE LOST.

The small boy goes now in to swim,
And splashes in a suit
Like that which Adam wore on him
Before he ate the fruit.

I see him on the wavelets now,
And hear his shouts of joy.

And sigh to think what Adam lost,
Who never saw a boy.

—N. Y. Press.

STILL EATS OF THOUGHT.

Luck waits for a train; pluck builds a railroad.
A man is a fool who never thinks himself out.

We should strive to make the real ideal rather than to make the ideal real.

Women sometimes marry men to reform them; men—but that's different.

Youth whistles as it goes by a graveyard; age stops and looks over the fence.—Detroit Free Press.

WHAT IS THE MATTER, Miss Golden? You look like you had seen a ghost!"

"Ah, Mrs. Covenhagen, I was nearly killed just now."

"How did it happen, Mrs. Golden?"

"Miss Fleury, who lived in number twenty-five, was run over by an electric car. I live in number twenty-six. Suppose it had been me?"—Parmaletta Era.

A PREVENTIVE POLICY.

Mrs. McGinty.—Did you say yer Denny's wife is not insured?

Mrs. O'Kafferty.—Nowindade.

Mrs. McGinty.—Bedad, as' him workin' on th' rock wid th' blasters an' things. Shure, Moike has his wife insured, or bedad, many's the toime he's been kill long ago. Th' other day a blast went off before he knew it, an' divil a schratch did he git. Life insurance is a foine institution, and prevents many a leddy bein' a widdy before her toime.—Puck.

BECAUSE IT DIDN'T PAY.

He had traveled through Sahara, braved the dangers of the Nile, defeated enraged Musselmanns, and dined on crocodiles;

Knew everything of politics, religion, and the law;

Could box and fence, and scull a race, and please his mother-in-law—

In short, had all accomplishments of men, both great and wise;